

A
Booke of Christian ex-
ercise, appertaining to R E-
S O L V T I O N, *that is, shew-*
ing how that we should re-
solve our selves to become
Christians in deed:

by R. P.

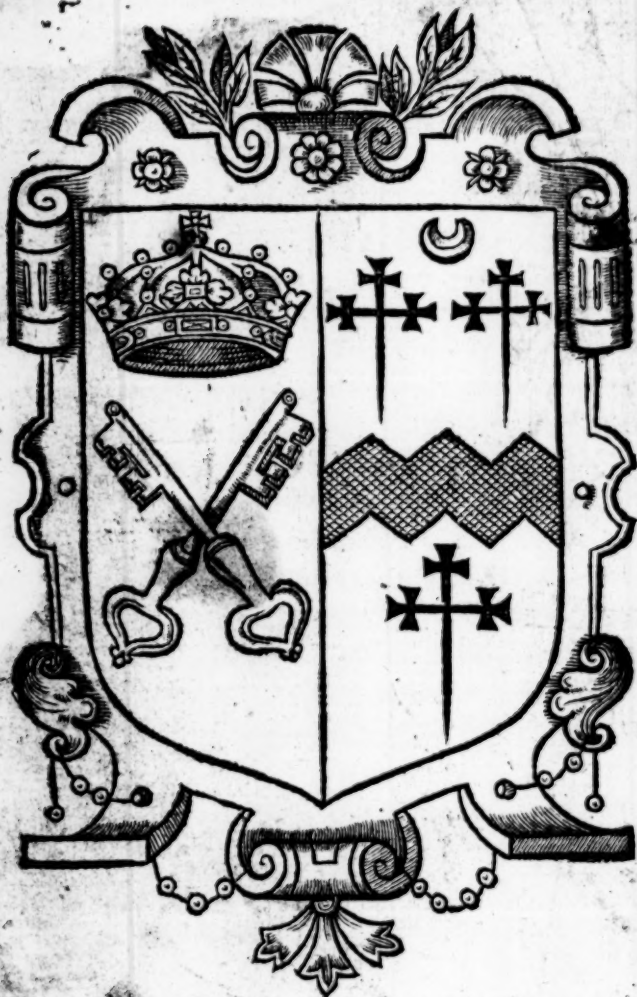
Perused, and accompanied now
with a Treatise tending
to Pacification:

by Edm. BVNNY.

Heb. 13, 8.
Iesus Christ yesterday, and to
day, and the same
for ever.

Printed for Iohn
Wight.

1 5 8 5.



Hoc insigne prius proavis, musisque decorum,
Postremo Petri concelebravit honos.

12. 5.5 **DEDICATORIE.**

therby to the fear of God, though but after
a corrupter maner, yet therin may they pos-
sibly finde a readie way, first to draw them
somwhat on, to a better advisement of their
wais; and then after that, to espie their won-
ted errors likewise, and to join with us in the
truth of religion. In which course the better
to help them, I have added this other Trea-
tise withal; so to bring before their eies,
how the case for that matter doth stand be-
twixt us, and how little cause there is for
them so much to be afraid of our profession,
as som have born them in hand that they
ought: trusting withal, that as they do al-
readie agree with us in many points of great
importance; so they can be content to con-
descend unto us in the rest likewise, if it may
appeer unto them, that in so doing they shal
do none otherwise, than as of conscience,
and dutie they ought.

Both which bookes when I thought to
have presented unto your Grace, I was for a
time staied by this, for that I thought them
not a present woorthie inough, in respect of
my labors therin. But when I did more
deeply consider, that I might verie wel hope
of better acceptance, than the strict woor-
thines of the thing should deserve, I was
then fully resolved to be so bold as to pre-
sent your G. with them such as they be: and
whatsoever wanteth, either in them, or

THE EPISTLE

me to rest in the good assurance that I have, that your G. wil notwithstanding of your own inclination in good part take them. As also I take it, that I am by good reason induced so to do, both for that the dignitie of your place in the church of God among us, and mine own special dutie besides, doth of right require it, and much more than it, if mine abilitie might accordingly serve: and the nature of the matter in one principal point is such, as that by a certain kind of necessitie it leadeth me therunto. For whereas it may be the perswasion of some, that no such work as is at the first so corrupt in it selfe, should be brought foorth to light by any of us, though never so warily we purged it before (wherin notwithstanding there be manie good reasons to ground upon, for those that are otherwise minded:) hence is it, that your Graces censure, especially heer in these parts, is of me and others of the same jurisdiction, especially to be regarded for the place that God hath given you among us. In which kind of labor, as *Castalion* first, then also *Maister Rogers* have done very wel, in that little booke of *Kempicius*, that is called *The Imitation of Christ*, leauing out the corruption of it, and taking onlie that which was sound: so hath *Iohn Baptist Fikler* been very bold in wresting that which another had written so well, of the power of the

DEDICATORIE.

magistrate over his subjects, and the dutie of subjects to him again, altogether to the establishing of the Popes supremacie, and to animate their own confederates against their godlie and lawful princes; changing nothing else (to speak of) but those verie titles, and otherwise using the others matter, method, and stile. Nevertheles, as the former of these examples shew us, how such things may rightly be used: so the other things may admonish those that would mislike to have their oversights so holpen, that they had need as much to go about to excuse their own fellowes, as to impugn any others therfore, that use their freedom more moderately. As for my selfe, having used my libertie so easily as I have done, altering no more than need required, and doing the same in quiet maner, without any greefe against the Author whosoever it were; or disgrace to his doings (so much as might be, not betraieng the truth:) I am the lesse careful (under the protection of your Graces censure) either of the censure, or assaults of others, that are more led by affection than reason. To be short, wheras the former of these two bookes calleth men from the love of the world; and the latter likewise, doth cal men from their woonted errors unto the truth: in both these respects, I thought your G. would so much the rather

THE EPISTLE.

accept of them. For having had so long experience of the world as you have, very likelihood teacheth, that needs you must grow more and more from the love therof : and it is sufficiently known unto al, that having found this mercie your selfe, to be delivered frō the former ignorance, and to be brought to the knowledge of the truth, you have in like sort (in this long course that God hath given you) much called on others to do the like. These bookes therefore that treat of the same, I thought should be the rather welcome. And I beseech almightie God, the fountain and giver of al good things, to give you grace so to consider of the one, and to go on forward in the other, as that more and more departing from the love of the world, and more and more performing the work of the ministerie, you bring the former at length to nothing, and make the other a polished work for the day of the Lord.

*Joane Scarle
her booke*

Your Graces most hum-

ble in the Lord,

EDM. BVNNY.

Joane Scarle her booke
(1668)



The Præface to the
Reader.



Concerning the former of these two Bookes (gentle Reader) I have to admonish thee of certain things therunto belonging : and first as touching the Author of it ; then as touching the booke it selfe. Who it is that was the Author of it, I do not know, for that the Author

*Of the Au-
thor.*

hath not put to his name, but only two letters in the end of his præface : which two letters I have set down under the title of the booke it selfe. But whosoever it is, that was the Author of it, himselfe doth set down, both the occasion wherupon he wrote it ; and what was his intent, & purpose therein . The occasion of it was, that one *Gasper Loarts* Doctor of Divinitie , and a Iesuit frier, had before written a booke of much like argument in the Italian tong : which a countrie-man of ours at Paris in France had about four yeers since translated into English ; and had done (as he thought) much good therby. Wherupon the Author heere of minding to have imprinted that again, and to have enriched it, both with matter, and method : he found the course that he determined, to have this issu in the end, that he thought not good to imprint again that booke of Doctor *Loarts*, but rather to make another of his own, & to rather in therunto, whatsoever is in that booke, or others such like, to this effect. Which course when he had taken, he thought good to follow this order therein : first to shew, how to resolve our selves to serve God indeed ; then, how to begin to do it ; and lastly, how to continu unto the end. And so setting in hand with the work, and having finished the first part, that hath he sent over in the mean season, until he shal be able to finish the rest . His intent and purpose

*By what oc-
casion he
wrote.*

The Preface

*His intent
and purpose.*

pose was, as himselfe doth witnes, that his countrie-men might have some one sufficient direction for matters of life, among so many books of controversies: for that those (though otherwise he account them needful) do help but little, he saith, oft times to good life; but rather fill the heads of men with a spirit of contradiction and contention, that for the most part hindereth devotion. Insomuch that he much misliketh, that men commonly spend so much of their time so unprofitably, talking of faith, but not seeking to build thereon as they ought to do, and so do but wearie themselves in vain: making much ado, but getting but little profit thereby; much disquieting our selves and others, and yet obtaining but small reward. Which complaint of his is just indeed, as the matter is handled by many. And so having protested his good meaning therein, desireth all, though they dissent from him in religion: yet to lay aside hatred, malice, and wrathful contention, to join together in amendement of life, and in praising one for another. Which we might have hard in his own words, but that he interlaceth other things withal, that I dare not in conscience and dutie to God commend unto thee. Concerning the booke it selfe, it seemeth to be most of a gathered out of certain of the Schoole-men (as they are termed) that living in the corrupter time of the church, did most of all by that occasion treat of reformation of life, when as others were rather occupied about the controversies, that were most in question among them. And although my selfe have bestowed no great time in them: yet by the little that I have bestowed, I see it to resemble them so much (especially for the invention of it) that as we finde sometimes a readie help in the face of the child, to gesse at the father; so in this likewise, we think that we have in the booke it selfe, that which may lead us to this conjecture. But my meaning at this time is no more but this, first to shew thee what it was as it is set forth by the Author himselfe: and then what is done therunto by me, that so I might get it published to all. As it is set forth by the Author himselfe, if we consider the substance of it, surely

*Of the booke
it selfe.*

*In what man-
ner it came
foorth as
the first.*

to the Reader.

it was wel worth the labor (a few points only excepted)
and much of it, of good persuation to godlines of life. But
we consider the form, or maner of it, therin maieft thou
inde, that it was needful for me, before hand to admonish
ee of these few things. First, that throughout the whole
ooke the Author hath used, in those scriptures that he al-
dgeth, the vulgar translation that was before in com-
on use with them: and som special words præcisely, such
before they have taken upon them to observe, & therin
del to discent from us. The vulgar translation is known
el enough: so that I need to say nothing of it. Those spe-
al words that præcisely he useth, are, Our Lord, when it
more agreeable to the text to say, The Lord: iustice, for
ighteousnes: pœnance, for repentance: merit, for good
orks, or the service of God: and a few others. Then also
ret a divers parts of the booke there were mingled in withal,
ertain opinions and doctrines of their own profession,
most of them such as are manifest corruptions, and some
ds of them no more but over-venturous: and certain places
alleged out of others, little appertaining to the matter,
er else more coldly handling the matters propounded,
an that wel they could match with the residu that are in
ne Treatise to that purpose alledged. In this maner came
into my hands: and so it is yet extant among them. Now
se concerning my doings therin, first for the substance of it,
cause it is, much of it, good, I have so far not only con-
eived liking of it my selfe: but also have done my best
devor, thus to publish it unto al; that so many as wil, may
ake to themselves the benefit of it. In which kind of argu-
ment though many others in these our dais have done ve-
dey commendably likewise: yet I do specially commend this
unto thee, the rather for that it proceedeth from those,
hat otherwise are for divers points, the greatest adver-
butes that we have in the cause of religion. And wheras in-
ordinate contention is not only unseemly for the church
of God, but also hurtful to the cause of religion, a special
point of wisdome it is, when God hath bestowed any good
gift on any of us al, that others should so esteem therof,

*What is done
to it since.
First in the
substance
which is
approved.*

The Preface

as that they make the same a mean to moderate the bitterness of their affections towards al those, that gladly would live peaceably with al, so much as they might : also on the other side it is very cleer, that those that will not (so far as the cause of religion it selfe doth permit them) may have just occasion to be ashamed ; and thereby to finde out, what kind of spirit it is that doth lead them. So the substance of the booke is such, as that a minde that is wel disposed, may with one, and the selfesame labor, gather ther out of it, both lessons of godlines unto it selfe : and that which may somewhat occasion som better agreement among certain of us ; with such of them I mean, as stand more indifferent, and are content to dissent no further from us, than of conscience they think that they ought. The former of which wil yeeld us this fruit, that we shall addresse our selves to do, in som good measure, our service to God : the other, that we shall do it with a quieter conscience, our selves desirous to be at peace withal, so far as conveniently may be obtained. On the other side likewise because I found the maner and form so far forth out of order as I have declared, therefore did I indevor my selfe to help it a little, as need required. But as touching the translation that they use, I have altogether let them alone therewith : partly to condescend so far unto them, as to suffer themselves in such case to use what translation they wil, and with good wil to hear them therein ; and partly for that divers points of the matter were so grounded there upon, that the translation might not be amended, unlesse the matter were altered likewise. So far forth therefore as there was no manifest error taken in withal, I have left it wholly unto them : though otherwise it might oft times be amended. For which cause also I did the rather omit to meddle with the quotations to alledge the verse of the chapter withal, because that in distinguishing of the verses we disagree sometimes : and forbearing to obtrude ours to them, unlesse I thought they would take it in good part, have forborn likewise to use theirs, for that we finde it not so agreeable to the truth it selfe. As for those special words

*Then, in the
form or ma-
ner of it,
which is a-
mended.*

to the Reader.

of theirs, that the Author so precisely useth, I have used
my libertie therin: sometimes letting them stand as they
are; and sometimes altering them, when they were abused;
or otherwise the case did so require. Those other points of
their proper opinions, wherein we dissent from them, and
they (no doubt) from the truth it selfe, I have cleane left
out; and som of those venturous points besides: together
with certain of those places likewise, which he hath alled-
ged out of others, that did not so much appertain to the
matter that he had in hand; or not so effectually touched
the same, as himselfe otherwise hath done. The former of
which I therefore left out, for that neither my selfe could
allow to leave any such as (to my knowledge) might be
any hurt; or else but occasion of stumbling to others: nei-
ther could I so have gotten it forth to the use of al, carri-
eng stil such corruption with it. And this have I done so
much the rather, for that most of those things seem rather
to be added by some that had the perusing of the booke,
before it might be allowed among them to come to the
print, than by the proper Author thereof: they do so little
oft times agree with the argument that there he hath in
hand, nor with the maner of handling of it. As for exam-
ple, in the first part of the booke and third chapter, setting
down the end of mans life, which he saith is the service of
God, eight or nine times in that chapter is joined withal
the gaining of heaven: which notwithstanding is not a-
greeable to the maner of the Authors handling of that
point, as it may appeer in the whole discourse there, and
namely by his place of Zacharie in the beginning of the
third, and by his division in the beginning of the fourth
chapter, where notwithstanding the gaining of heaven is
very odly put in again. The other sort likewise I thought
good to leave forth, for that being impertinent, they
might discredit some part of the rest, or else but weaker
than the rest, might so let down the affections again,
which were stirred up before by the other. And truly the
spirit in these daies doth proceed a great deal more effect-
ually, both in doctrine and exhortation, than it did in the
daies

The Preface to the Reader.

dais of diuers of those that were heer alledged. Wherin
if there shal be any that shal think, either on the one side
that I have put out too much; or on the other, that I have
put out too little; neither am I desirous to overrule their
judgements, nor very careful to maintain mine own, if
any shal come with better matter: contenting my selfe
only with this, that I have done what seemed to me to be
most expedient to the glorie of God, and to the benefit of
his people heer. And so without any further defence of my
doings therein, now (gentle Reader) I send thee over to
the booke it selfe: where if thou shalt bestow a little paine
(though it be no more, but once with advisement to read
it over) I dowt not, but that thou wilt confesse thy labor to
be wel bestowed. Which when thou shalt find, then descen-
ding to the Author of it, seeing himselfe desireth to be hol-
pen by thy praiers, thou shalt do wel, both to thank God
for him for this which is done, and to solícite him with thy
praiers, on behalfe of him and the rest, that it would please
him to give the a further knowlege of the truth in Christ,
so far as his wisdom hath thought expedient, to the setting
foorth of his own glorie, and to the saluation of those that
are his. And God give us al (so many as do appertain to his
kingdom) his grace in that measure, that both we may a-
gree together in the truth of religion, and altogether im-
ploy our selves in his service heer, in peace and quiet-
nes one with another. And so I bid thee harti-

ly farewel. At Bolton-Percie, in the
ancientie or liberties of York,
the ninth of Iulie.

1585.

Thy hartie welwiller in Christ,

EDMUND BVNNY.

The booke of Christian exercise,
appertaining to Resolution.

The contents of the first part of this
booke, touching the helps of Resolution to serve God.

The first
part.

The first Chapter.

Of the end and parts of this booke: with a
necessarie advertisement to
the Reader.

*How necessarie a thing it is, for a man to resolve
to leave vanities, and to serve God.*

*What argument the diuel useth to draw men from
this resolution.*

*How wilful ignorance doth increase, and not excuse
sin.*

*What mind a man should have that would read
this Treatise.*

The second Chapter.

How necessarie it is to enter into earnest consideration
and meditation of our
estate; wherein is declared:

*That inconsideration heerin is a great enimie to
resolution*

What inconveniences grow thereby.

The nature, and commoditie of consideration.

*Of the exact maner of meditating the particulars
of religion in the fathers of old: and the fashion of be-
leeving in grosse at this day.*

The

THE CONTENTS.

3

The third Chapter.

Of the end (in general) why man was created,
and placed in this world; wherein
is handleed:

*How du consideration of this end helpeth a man to
iudge of himselfe.*

What minde a man should have to creatures.

*The lamentable condition of the world by want of
this du consideration.*

And the mischiefe therof at the last day.

The fourth Chapter.

Of the end of man more in particular: and of
two special parts of the same, required
at his hands in this life; wher-
in is discuffed:

*How exactly both these parts are to bee exerci-
sed.*

The description of a Christian life.

The lamentable condition of our negligence herin.

*The care and diligence of many of the fathers tou-
ching the same.*

*The remedies that they used, for the one part: and
what monuments of pietie they left behind, touching
the other.*

*The indifferent estates of good, and evil men: as
wel presently, and at the day of death: as in the life to
come.*

The

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The fifth Chapter.

Of the seuerer account that we must yeeld to
God, wherein is declared:

*A principall point of wisdom in an accountant, for
viewing of the estate of his account before hand.*

*The maiestie of ceremonies, and circumstances v-
ted by God at the first publication of his law in writing:
and his seuerer punishment of offenders.*

The sharp speeches of our sauior against sinners.

Why two iudgements are appointed after death.

The sudden comming of them both.

*The demands in our account, at the general iudge-
ment.*

*The circumstances of horror and dread before, at,
and after the same.*

What a treasure a good conscience wil then be.

The pitifull case of the damned.

*How easily the dangers of those matters may be
preuented in due time.*

The sixth Chapter.

A consideration of the nature of sin, and of a sin-
ner: to shew the cause why God iustly vseth
the rigor before mentioned: wher-
in is described:

Gods infinite hatred to sinners.

The reasons why God hateth them.

That they are enemies to God, and to themselves.

How God punisheth sinners: as wel the penitent, as

B. 1.

the

THE CONTENTS.

the obstinate: and of the bitter speeches in scripture against sinners.

Of the seauen miseries and losses which come by sinne.

The obstinacie of sinners in this age.

Two principal causes of sinne.

Of the danger to live in sinne.

How necessarie it is to feare.

The seuenth Chapter.

*Another consideration for the further iustifying
of Gods iudgements, and declaration of
our demerit, taken from the maiestie
of God and his benefits
towards vs; wherein
is shewed:*

*A contemplation of the maiestie of God: and of his
benefits.*

Of the seuerall vses of sacraments.

*Diuers complaints against sinners in the person of
God.*

*Our intollerable contempt and ingratitude against
so great a maiestie and benefactor.*

*Of great causes we haue to loue God, beside his be-
nefits.*

How he requireth nothing of vs but gratitude.

That it resteth in due resolution to serue him.

*An exhortation to this gratitude, with a short pray-
er for a penitent sinner in this case.*

The

THE CONTENTS.

The eight Chapter.

Of what opinion and feeling we shal be touching
these matters, at the time of our death:
wherein is expressed:

*The induration of some harts, kept from resolution
by worldly respects.*

*Of the matters of terror, paine, and miserie, that
principally molest a man at his death.*

*A contemplation of the terrors, speech, or cogitation
of a sinner at the hour of death.*

*Of diuers apparitions and visions to the iust and to
the wicked, lying a dying.*

How all these miseries may be praunted.

The ninth Chapter.

Of the pains appointed for him after this
life, and of two sorts of them;
wherin is declared:

*How God vseth the motiue of threats to induce me
to resolution.*

*Of the euermlasting pain in hel, reserved for the dam-
ned, and common to al that are there.*

*Of the two parts thereof: that is, paine sensibls, and
paine of losse.*

*Vehement coniectures touching the seueritie of
those pains.*

Of the seuerall names of hel in diuers toongs.

*Of the particuler pains for particuler offenders, pe-
culiar in qualitie and quantitie to the sinnes of ech of-
fender.*

Of the woorm of conscience.

THE CONTENTS.

The tenth Chapter.

Of the rewards, benefits, and commodities
prouided for Gods seruants; wher-
in is declared:

How God is the best pay-maister.

Of his infinite magnificence.

The nature, greatnes, and value of his rewards.

A description of paradise.

Of two parts of felicitie in heauen.

*A contemplation of the commodities of the sayd
two felicities ioined together.*

*The honor whereunto a Christian man is borne by
baptisme.*

An admonition against securitie in this life.

The se-
cond part.

The contents of the second part of
*this booke: touching impedi-
ments of resolution.*

The first Chapter.

Of the first impediment: which is the difficultie,
that manie think to be in vertuous life;
wherein is declared:

*Nine special priuiledges and helps, wherewith the
vertuous are aided aboue the wicked.*

1 *The force of Gods grace for easing of vertuous life,
against all temptations.*

2 *Of what force loue is heerin. And how a man may
know, whether he haue loue towards God, or no.*

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3 Of a peculiar light of understanding pertaining to the iust.

4 Of internal consolation of mind.

5 Of the quiet of a good conscience in the iust.

6 Of hope in God which the vertuous haue. And that the hope of the wicked, is indeed no hope, but meer presumption.

7 Of freedome of soule and bodie, which the vertuous haue.

8 Of the peace of mind in the vertuous, towards God, their neighbor, and themselves,

9 Of the expectation of the reward, that the vertuous haue.

Of the comfort that holie men haue, after their conuerſion: And how the best men haue had greatest conflicts therein.

Of Saint Austens conuerſion, and foure annotations thereupon.

The second Chapter.

Of the second impediment: which is tribulation; wherein are handled four special points:

1 First, that it is an ordinarie meanes of saluation to suffer some tribulation.

2 Secondly, that there be thirteen special considerations of Gods purpose, in sending afflictions to his seruants: which are laid down and declared in particular.

3 Thirdly, what special considerations of comfort a man may haue in tribulation.

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The third Chapter.

Of the third impediment: which is, loue
of the world; which is drawn
to six points:

- 1 First, how, and in what sense the world and commodities therof are vanities: and of three general points of worldly vanities.
- 2 Secondly, how worldly commodities are meere deceites.
- 3 Thirdly, how the same are pricking thorns.
- 4 Fourthly, how the same are miserie and affliction.
- 5 Fifthly, how they strangle a man.
With a description of the world.
- 6 Sixthly, how a man may auoid the danger therof, and vse the commodities therof to his own benefite.

The fourth Chapter.

Of the fourth impediment: which is, too much
præsuming of Gods mercie; wherein
is declared:

That prolonging of our iniquities, in hope of Gods
mercie, is to build our sinnes on Gods back.

Of the two feet of our Lord: that is, mercie and
truth.

Of two dangers of sinners: and how Gods goodnesse
helpeth not them that perseuere in sinne.

Whether Gods mercy be greater than his iustice.

The description of true feare.

Of seruile feare, and of the feare of children: & how
seruile feare is profitable for sinners.

The

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The fifth Chapter.

Of the fifth impediment: which is, delay of resolution upon hope to do it better, or with more ease afterward; wherein a declaration is made:

Of seven special reasons, why the diuel mooueth vs to delay: and of six principal causes, which make our conuersation harder by delay.

How hard it is to repent in olde age, for him that is not accustomed to som hardnes before: and what charge a man draweth to himselfe, by delay.

That the example of the theeſe ſaued on the croſſe, is nowarrant to ſuch as defer their conuerſion.

Of diuers reasons, why conuerſion made at the laſt hour is ſufficient.

The ſixt Chapter.

Of three other impediments: that is, ſloth, negligence, and hardnes of hart; wherein is declared:

The four effects of ſloth: and the meanes how to remooue them.

The cauſe of Atheiſm, at this day. And the way to cure careles men.

Of two degrees of hardnes of hart.

How hardnes of hart is in al perſecutors.

The deſcription of an hard hart: and the danger thereof.

The concluſion of the whole booke.

FINIS.

Phillip Gray
his Book

THE FIRST PART OF THIS BOOKE.



CHAP. I.

*Of the end and parts of this booke: with a
necessarie aduertisement to
the Reader.*



HIS first booke hath for *The end of this booke.* his proper end, to perswade a christiā by name to become a true Christian in deed, at the least, in resolution of mind. And for that there be two principall things necessarie to this effect: therefore this first booke shall be diuided into two parts. In the first shall be declared important reasons and strong perswasions, to prouoke a man to this resolution: In the second shall be refuted all the impedimentes, which our spiritual enemies (the flesh, the world, & the deuil) are woont to lay for the stopping of the same: knowing very well, that of this resolution dependeth all our whole seruice of God. For he that neuer resolueth himselfe to doe well, and

Two parts of this booke.

*The necessity
of resolution.*

Acts. 7.

Apoc. 3.

Rom. 1.

*An aduer-
sifement.*

*The devils
argument.*

to leaue the dangerous state of sin wherein he li-
ueth, is far off from euer doing the same. But he
that sometimes resolueth to do it, although by
frailtie he performeth it not at that time: yet is
that resolution much acceptable before God; &
his mind the redier to returne after to the like re-
solution again, and by the grace of God, to put it
manfully in execution. But he that wilfully re-
sisteth the good motions of the holy Ghost, and
vncurteously contemneth his Lord, knocking at
the doore of his conscience, greatly prouoketh
the indignation of God against him, and com-
monly groweth harder and harder daily, vntil he
be giuen ouer into a reprobate sense, which is
the next doore to damnation it selfe.

4 One thing therefore I must aduertise the
Reader before I go any further, that he take great
heed of a certain principal deceit of our ghostly
aduersarie, wherby he draweth many millions of
soules into hell daily: which is, to feare and terri-
fie them from hearing or reading any thing con-
trarie to their present humor or resolution. As for
exāple, an vsurer, frō reading books of restitution: a
lecherer, from reading discourses against that sin;
a worldling from reading spirituall bookes or
treatises of deuotion. And he vseth commonly
this argument to thē for his purpose: Thou seest,
how thou art not yet resolued to leaue this trade
of life, wherein thou art: & therefore the reading
of these bookes wil but trouble & afflict thy con-
science, and cast thee into sorrow & melancholy,
and

(3)
The first Chapter.

and therefore read them not at al. This (I say) is a cunning sleight of Satan, wherby he leadeth many blindfolded to perdition: euen as a faulkenier carrieth many hawks quietly being hooded, which otherwise he could not do, if they had the vse of their sight.

3 If ignorāce did excuse sin, the this might be some refuge for them that would liue wickedly: But this kind of ignorance (being voluntary and wilful) increaseth greatly both the sin, & the sinners euill state. For of this man the holy Ghost speaketh in great disdain; *Noluit intelligere vt bene ageret: He would not understād to do wel.* And again; *Quia tu scientiam repulisti, repellam te: For that thou hast reiected knowledge, I will reiect thee.* And of the same men in an other place the same holy Ghost saith; *They do lead their lines in pleasure, and in a moment go down vnto hell, which say to God, Go frō vs, we will not haue the knowledge of thy waies.* Let euery mā therefore beware of this deceit, & be contēt at the least to read good books, to frequent deuout cōpanie, and other like good meanes of his amendment, albeit he were not yet resolved to follow the same: yea although he should find some grief and repugnance in himselfe to do it. For these things cā neuer do him hurt, but may do him very much good: & it may be, that the very contrarietie and repugnance which he beareth in frequenting these things against his inclinatio, may moue the mercifull Lord, which seeth his hard case, to giue him the victory ouer himselfe in the

Willfull ignorance increaseth sin.

Psal. 35.

Osc 4.

Iob. 21.

See S. Austen of this sin De gra. & lib. arb. chap. 3. & S. Chrysostom hom. 26. in epist. ad Rom.

end

end, and to send him much more comfort in the same, than before he had dislike. For he can easily do it, only by altering our tast with a little drop of his holy grace, and so make those things most sweet and pleasant, which before tasted both bitter and vnſauerie.

*What mind
a man should
bring to the
reading of
this booke.*

4 Wherefore as I woulde hartily wish euerie Christian soule, that commeth to read these considerations folowing, should come with an indifferent mind laid down wholly into Gods handes, to resolue and do, as it should please his holy spirit to moue him vnto, although it were to the losse of all worldly pleasures whatsoever (which resignation is absolutely necessarie to euery one that desireth to be ſaued) so, if some cannot presently win that indifferencie of themſelues, yet woulde I counsell them in any case to conquer their mindes to ſo much patience, as to goe thorough to the end of this booke, and to ſee what may be ſaid at leaſt to the matter, although it be without reſolution to followe the ſame. For I doubt not, but God may ſo pearſe theſe mens harts before they come to the end, as their minds may be altered, and they yeeld themſelues vnto the humble and ſweet ſeruice of their Lord & Sauour, and that the Angels in heauen may reioice and triumph of their regaining, as of ſheep moſt dangerouſly loſt before.

LUC. 15.



CHAP. II.

*How necessarie it is to enter into earnest
consideration and meditation
of our estate.*



HE prophet Jeremy after a long complaint of the miseries of his time, fallen vpon the Iewes by reason of their sins, vttereth the cause therof in these wordes; *All the earth is fallen into vtter desolation, for that there is no man which considereth deeply in his heart.* Signifieng hereby, that if the Iewes would haue entered into deep and earnest consideration of their liues & estate, before that great desolation fell vpon them, they might haue escaped the same, as the Niniuites did by the forewarning of Ionas: albeit the sworde was now drawn, and the hand of God stretched out, within fortie daies to destroy them. So important a thing is this consideration. In figure whereof, all beastes in old time, which did not ruminare, or chew their cud, were accounted vncleane by the law of Moises; as no doubt, but that soule in the sight of God must needs be, which resolueth not in heart, nor cheweth in oftē meditation of mind, the things required at her handes in this life.

Ierc. 12.

Ionas. 3.

Leu. 11.
Deut. 14.

2 For, of want of this consideration, and due meditation, all the foule errors of the world are cōmitted, and many thousand Christians do find themselves within the very gates of hell, before they

they mistrust any such matter towards them; being carried through the vale of this life blindfolded with the veile of negligence and inconsideration, as beastes to the slaughter-house, and neuer suffered to see their own danger, vntill it be too late to remedie the same.

3 For this cause the holy scripture doth recommend vnto vs most carefully, this exercise of meditation, and diligent consideration of our dueties, to deliuer vs thereby from the perill, which inconsideration leadeth vs vnto.

4 Moises hauing deliuered to the people his embassage from God, touching all particulars of the law, addeth this clause also frō God, as most necessarie : *These wordes must remaine in thy heart, thou shalt meditate vpō them, both at home, and abroad, when thou goest to bed, and when thou risest againe in the morning.* And againe, in an other place; *Teach your children these thinges, that they may meditate in their hearts vpon them.* The like commandement was giuen by GOD himselſe, to Iosua at his first election to gouern the people: to wit, that he should meditate vpō the law of Moises both day and night, to the end, he might keep & performe the things written therein. And God addeth presently the commoditie he should reap thereof. *For then (saith he) shalt thou direct thy way aright, & shalt vnderstand the same.* Signifieng, that without this meditation a man goeth both amisse and also blindly, not knowing himselſe whither.

5 Saint Paul hauing described vnto his schol-

ler

Deut. 6.

Deut. 11.

Iosua. 1.

ler Timothie, the perfect duetie of a Prelate, ad-
deth this aduertisment in the end; *Hac meditare:* 1.Tim.4.
Meditate, ponder and consider vpon this. And finally,
whensoeuer the holy scripture describeth a wise,
happie, or iust man (for all these are one in scrip-
ture, for that iustice is onely true wisdom & fe-
licity) one chiefe point is this; *He wil meditate vp-* Psal. 1.
on the law of God both day and night. And for exam- Prou. 15.
ples in the scripture, howe good men did vse to Eccl. 14.
meditate in times past, I might here reckon vp
great store, as that of Isaac, who went forth into Gen. 24.
the fieldes towards night to meditate: also that
of Ezechias the king, who (as the scripture saith) Esai. 38.
did * meditate like a doue, that is, in silence, with B.
his heart onely, without noise of wordes. But Or moorne:
aboue all other, the example of holy Dauid is sin- for it was
gular heerein, who euery where almost, maketh in the way
mention of his continual exercise in meditation, of sorrow-
saieng to God; *I did meditate vpon thy commaunde-* ing or la-
mentes which I loued. And again; *I will meditate vp-* mentation,
on thee in the mornings. And again; *O Lord how haue* Psal. 118.
I loued thy law? It is my meditation al the day long. And Psal. 62.
with what seruour and vehemency he vsed to Psal. 118.
make these his meditations, he sheweth when he
saith of himselfe; *My heart did wax hot within me,* Psal. 38.
and fire did kindle in my meditations.

6 This is recorded by the holy Ghost of these
ancient good men, to confound vs which are
Christians, who being far more bound to seruour
thā they, by reaso of the greater benefits we haue
receiued: yet doe we liue so lazily (for the most
part

part of vs) as we neuer almost enter into the meditation and earnest consideration of Gods lawes and commaundementes; of the misteries of our faith; of the life, and death of our Sauour; or of our duetie towards him: and much lesse doe we make it our daily studie and cogitation, as those holy kings did, notwithstanding all their great businesse in the common-wealth.

Psal. 118.

Psal. 76.

Beleeve in
grosse.

7 Who is there of vs now adaies, which maketh the lawes and commaundements or iustifications of God (as the scripture termeth them) his daily meditations as king Dauid did? Neither only in the day time did he this, but also by night in his heart, as in an other place he testifieth of himself. How many of vs doe passe ouer whole daies, & months without euer entring into these meditations? Nay, God grant there be not many Christians in the world, which know not what these meditations do mean. We beleue in grosse the misteries of our Christian faith, as that there is an hell; an heauen; a reward for vertue; a punishment for vice; a iudgement to come; an account to be made; and the like: but for that we chew them not well by deep consideration, and do not digest them well in our hearts, by the heat of meditation; they help vs little to good life, no more than a preseruatiue put in a mans pocket can help his health.

Marnelous
effects of in-
consideration.

8 What man in the world would aduenture so easily vpon sin (as commonly men doe, which drinke it vp as easily as beasts drinke water) if he

did consider in particular the great danger and losse of grace; the losse of Gods fauour, and purchasing his eternal wrath; also the death of Gods own sonne susteined for sin; the inæstimable torments of hel for the euerlasting punishmēt of the same? Which albeit euerie Christian in summe doth beleue: yet because the most part do neuer consider them with due circumstances in their hartes: therefore they are not mooued with the same, but do bear the knowledge thereof locked vp in their brests, without any sence or feeling: euen as a man carrieth fire about him in a flint stone without heat; or perfumes in a pommander without smel, except the one be beaten, and the other be chafed.

9 And now to com neer our matter (which we mean to handle in this booke) what man liuing would not resolue himselfe thoroughly to serue God in deed, & to leaue al vanities of the world, if he did cōsider as he should do, the waighty reasons he hath to mooue him therunto: the reward he shal receiue for it; and his infinitè danger if he do it not? But bicause (as I haue said) scarce one among a thousand doth enter into these cōsiderations, or if he do, it is with lesse attention, or continuance, than so great a matter requireth: heerof it commeth, that so many men perish daily, and so few are saved: for that by lack of consideration they neuer resolue themselves to liue as they should. The vocation of a christian man requireth much more, he may also complaine with holie

Iere. 12.

holie Ieremie, alleged in the beginning, that our earth also of Christianitie, is brought to desolation, for that men do not deeply cōsider in their harts.

*The nature
of considera-
tion.*

I O Consideration is the key which openeth the dore to the closet of our hart, where al our books of account do lie. It is the looking glasse or rather the verie eie of our soule, wherby she seeth hir selfe, and looketh into all hir whole estate: hir riches; hir good giftes; hir defectes; hir safetie; hir danger; hir way she walketh in; hir pase she holdeth: and finally, the place and end which she draweth vnto. And without this consideration, she runneth on blindly into a thousand brakes and briers, stumbling at euery steppe, into some one inconuenience or other, and continually in perill of some great and deadly mischiefe. And it is a woonderfull matter to thinke, that in other businesse of this life, men both see and confesse, that nothing can be either begunne, prosecuted, or well ended, without consideration: and yet in this great businesse of the kingdome of heauen, no man almost vseth or thinketh the same necessarie.

*A fit simili-
tude.*

I I If a man had to make a iourney but from England to Constantinople, albeit he had made the same once or twise before, yet would he not passe it ouer without great and often consideration: especially, whether he were right, and in the way or no; what pase he held; how neer he was to his waies end; and the like. And thinkest thou

thou (my deer brother) to passe frō earth to hea-
uen, and that, by so many hils, and dales, and dan-
gerous places, neuer passed by thee before, and
this without any consideration at all? Thou art
deceiued if thou thinkest so, for this iourney hath
far more need of consideration, than that, being
much more subiect to by-pathes and dangers: e-
uerie pleasure of this world; euerie lust; euerie dis-
solute thought; euerie alluring sight, & tempting
sound; euerie diuel vpon the earth, or instrument
of his (which are infinite) being a theefe, & lying
in wait to spoile thee, and to destroy thee vpon
this way towards heauen.

12 Wherefore I would giue counsel to euerie
wise passenger, to looke well about him, and at
leastwise once a day, to enter into consideration
of his estate, & of the estate of his treasure which
he carrieth with him, in a brickle vessel, as Saint
Paul affirmeth, I meane his soule, which may as
soon be lost by in consideration, as the smallest, & *2. Cor. 4.*
nicest iewel in this world, as partly shal appeere
by that which heerafter I haue written for the
help of this consideration, wherof both I my self
and all other Christians do stand in so great need
in respect of our acceptable seruice to God. For
surely if my soul, or any other did consider atten-
tively but a few thinges of many which she kno-
weth to be tru; she could not but speedily reform
hir selfe, with infinite mislike and detestation of
hir former course. As for exāple, if she considered *Deut. 6*
thoroughly that hir only comming into this life *Luc. 1.*

Mat. 12.

1. Cor. 5.
Eph. 5.

Gen. 6.
Gen. 19.

Mat. 7

Afts. 1.
1. Cor. 4.
2. Cor. 4.
6. 11, 12.
1. Cor. 9.
Phil. 2.
1. Cor. 2.

was to attend to the seruice of God; and that she notwithstanding attendeth onelie, or the most part, to the vanities of the world: that she must giue account at the last day of euerie idle word; and yet that she maketh none account, not onlie of words, but also, not of euil deeds: that no fornicator, no adulterer, no vsurer, no couetous, or vn-cleane person shal euer enioy the kingdome of heauen, as the scripture saith; & yet she thinketh to go thither, liuing in the same vices: that one onelie sinne hath been sufficient to damne many thousands together; and yet she being lodē with many, thinketh to escape: that the way to heauen is hard, strait, and painefull, by the affirmation of God himself; and yet she thinketh to go in, liuing in pleasures and delites of the world: that al holie saintes that euer were (as the Apostles, and mother of Christ hir selfe, with al good men since) choose to themselues to liue an austere life (in painefull labour, profitable to others, fasting, praying, punishing their bodies, and the like) & for al this, liued in fear & trembling of the iudgements of God; and she, attending to none of these things, but folowing hir pastimes, maketh no doubt of hir owne estate: If (I saie) my soule, or anie other did in deed, and in earnest consider these things, or the least part of a thousand more that might be considered, and which our Christian faith doth teach vs to be tru: she would not wander (as the most part of Christian soules do) in such desperate peril thorough want of
confi-

consideration.

13 What maketh theeues to seeme mad vnto wise men, that seeing so manie hanged dayly for theft before their eies wil yet notwithstanding steal again, but lack of cōsideration? And the very same cause maketh the wisest men of the world to seeme verie fooles, and woorse than franticks vnto God and good men, that knowing the vanities of the world, and the danger of sinful life, do follow so much the one, and feare so litle the other. If a law were made by the authoritie of man, that whosoeuer should aduenture to drinke wine, should without delay holde his hand but halfe an hour in the fire, or in boiling lead, for a punishment: I tthink manie would forbear wine, albeit naturally they loued the same: and yet a law being made by the eternal maiestie of God, that whosoeuer committeth sin, shal boile euerlastingly in the fire of hel, without ease or end: many one for lack of consideration, commit sin, with as litle fear, as they do eat or drink.

14 To conclude therefore, consideration is a most necessary thing to be taken in hand, especially in these our daies, wherein vanitie hath so much preuailed with the most, as it semeth to be true wisdom, & the contrary therof, to be meer folly, & contemptible simplicity. But I doubt not by the assistance of God, and helpe of consideration, to discouer in that which followeth, the error of this matter vnto the discreet reader, which is not wilfully blinded, or obstinately giuen ouer

*Accompani-
son.*

Mat. 7.

Luc. 12.

Rom. 1.

1. Cor. 1.

2, 3.

Gal. 3

*The conclu-
sion of this
chapter*

C. 3.

vnto

Esa. 28.

vnto the captiuitie of his ghostly enemy (for som such men there be :) of whom GOD saith as it were pittying and lamenting their case; *They haue made a leag with death, and a conenant with helie selfe:* that is, they will not come out of the danger wherein they be, but will headlong cast themselves into euerlasting perdition, rather than by consideration of their estate, recouer to themselves eternall life and glorie, from which deadly obstinacy the Lord of his mercy deliuer vs all, that belong vnto him,

CHAP. III.

*Of the end for which man was created,
and placed in this world.*



Now then, in the name of almighty God, and with the assistance of his holy spirit, let the Christian man or woman desirous of saluation, first of al consider attentiuely, as a good Merchant-factour is woont to do, when he is arriued in a strange countrie; or as a captain sent by his prince to some great exploit is accustomed when he commeth to the place appointed: that is, to think for what cause he came thither; why he was sent; to what end; what to attempt; what to prosecute; what to performe; what shall be expected and required at his handes vpon his returne by hym that sent him thither! For these cogitations

(no

(no doubt) shall stirre him vp to attend to that which he came for, and not to imploy himselfe in impertinent affaires. The like (I saie) would I haue a Christian to consider, and to aske of himselfe, why and to what end was he created of God, and sent hither into this world, what to do, wherein to bestow his daies, he shal finde, for no other cause or end, but onlie to serue GOD in this life. This was the condition of our creation, and this was the onelie consideration of our redemption, prophesied by Zacharie before; *That we being deliuered from the hands of our enemies, might serue him in holines and righteousness al the daies of our life.*

Deut. 6
Iosua. 22.
Gen. 14.

Luc. 1.

2 Of this it foloweth first, that seeing the end and finall cause of our being in this world, is to serue God in this life, that whatsoeuer we do, or endeouour, or bestow our time in, either contrary or impertinent to this end, which is only to the seruice of God, though it wer to gain al the kingdomes of the earth: yet is it meer vanitie, follie, and lost labour; and wil turne vs one day to grief, repentance, and confusion; for that it is not the matter for which we came into this life, or of which we shall be asked account at the last day, except it be to receiue iudgement for the same.

*The first
consequence.*

3 Secondlie, it followeth of the premisses, that seeing our onlie end and busines in this world, is to serue God, and that al other earthly creatures are put heer to serue vs to that end; we should (for our parts) be indifferēt to al these creatures,

*The second
consequence.*

as to riches or pouerty; to health or sicknes; to honour or contempt: and we should desire only so much, or little of the same, as were best for vs to our said end that we intend; that is, to the seruice of God, for whosoever desireth or seeketh the creatures more than this, runneth frō his end for the which he came hither.

4 By this now may a careful Christiā take some scantling of his own estate with God, and make a coniecture whether he be in the right way or no. For if he attēd only or principally to this end, for which he was sent hither, that is, to serue God, if his cares, cogitiōs, studies, indeuors, labors, talk & other his actions, run vpon this matter, & that he careth no more for other creatures, as honor, riches, learning, and the like: then they are necessarie vnto him for this end, which he pretendeth: if his daies and life (I saie) be spent in this studie of the seruice of God, then is he doubtles a most happie and blessed man, and shal at length attein to the kingdom of God.

5 But if he find himself in a contrarie case, that is, not to attend to this matter for which onely he was sent hither, nor to haue in his hart and studie the seruice of God, but rather some other vanity of the world, as promotion, wealth, pleasure, sumptuous apparel, gorgious buildings, bewty, or any other thing else that pertaineth not to this end: if he spend his time (I say) about these trifles, hauing his cares & cogitations, his talke & delight, more in them than about the other great busines
for

for which he was sent : then is he in a perillous course, leading directly to perdition, except he alter and change the same. For most certain it is, that whosoever shall not attend vnto the seruice he came for, shall neuer attaine to the reward promised to that seruice.

6 And bicause the most part of the world, not onely of infidels, but also of Christians, do amisse in this point, & do not attend to this thing for which they were onely created and sent hither: thence it is that Christ and his holy saints haue alwaies spoken so hardly of the small number that are in state of saluation euen among Christians, & haue vttered some speeches which seeme very rigorous to flesh and bloud, & scarce true, albeit they must be fulfilled: as, that *It is easier for a camel to goe thorough a needles eie, than for a rich man to enter into heauen.* The reason of which saing (and many mo) standeth in this, that a rich man or worldling attending to heape riches can not attend to doe that which he came for into this world, & consequently neuer attain heauen, except God work a miracle, and so cause him to contemn his riches, and to vse them only to the seruice of God: as sometimes he doth, & we haue a rare example in the Gospell of Zacheus, who being a very rich man, presently vpon the entering of Christ into his house, & much more into his heart by faith, gaue halfe his goods vnto the poore, and offered withall, that whomsoever he had injured, to him he would make four-times so

Luc. 13. 23.

Mat. 19.
Mar. 10.

Luc. 19.

*The final end.**The first part.*

so much restitution.

The lamentable state of men of the world.

7 But heereby now may be seene the lamentable state of many thousand Christians in the world, which are so far off from bestowing their whole time and trauell in the seruice of God, as they neuer almost thinke of the same; or, if they do, it is with very litle care or attention. Good Lord, howe many men and women be there in the world, which bearing the name of Christians, scarce spend one houre of foure and twentie in the seruice of God! How many doe beat their braines about worldly matters; and how few are troubled with this care! How many find time to eat, drinke, sleepe, disport, deck, and paint themselves out to the world; and yet haue no time to bestow in this greatest busines of al other! How many spend ouer whole daies, weeks, months, & yeeres, in hawking, hunting, and other pastimes, without making account of this matter! What shall become of these people? What will they say at the day of iudgement? What excuse wil they haue?

A comparison.

8 If the merchant-factor (which I spake of before) after many yeeres spent beyond the seas returning home to giue accounts to his maister, should yeeld a reckoning of so much time spent in singing, so much in daunsing, so much in courtting, and the like: who woulde not laugh at his accountes? But being further asked by his maister, what time he bestowed on his merchandize which he sent him for; if he should answer; None

at al, nor that he euer thought or studied vpo that
matter: who would not thinke him worthy of all
shame, and punishment? And surely with much
more shame & confusion shall they stand at the
day of iudgement, who being placed here to so
great a busines, as is the seruice of almighty God,
haue notwithstanding neglected the same, bestow
ing their studies, labours, and cogitations in the
vain trifles of this world: which is as much from
the purpose, as if men being placed in a course to
run at a golden game of infinit price, they should
leauē their marke, and some step aside after flies,
or fethers in the aire; and some other stand still
gathering vp the dung of the ground. And howe
were these men worthie (trow you) to receaue so
great a reward as was proposed to them?

9 Wherefore (deere Christian) if thou be wise,
consider thy case while thou hast time, folow the
Apostles counsell: examin thy own works, & wais, Gal. 6.
& deceaue not thy self. Yet maist thou haue grace
to reform thy self, because the day time of life yet
remaineth. The dreadful night of death wil ouer-
take thee shortly, whē there wil be no more time
of reformation. What will al thy labor and toil in
procuring of worldly wealth, profite or comfort
thee at that hour, when it shal be said to thee, as
Christ said to thy like in the Gospell, whē he was
nowe come to the top of his worldly felicitie;
Thou fool, this night shal they take away thy soul, & the, Luc. 12.
who shal haue the things, which thou hast gottē together?
Belceue me (deere brother) for I tell thee no vn-
truth,

truth, one hour bestowed in the seruice of God will more comfort thee at that time, than a hundred yeares bestowed in aduaucing thy selfe and thy house in the world. And if thou mightest feelee now the case, wherein thy poore heart shall be then, for omitting of this thing, which should most haue thought vpon: thou wouldest take from thy sleep, and from thy meat also, to recompence thy negligence for the time past. The difference betwixt a wise man and a foole is this, that the one prouideth for a mischief while time serueth: but the other, when it is too late.

10 Resolue thy selfe therefore good christiane while thou hast time. Resolue thy selfe without delay, to take in hand presently and to apply for the time to come, the great and weightie businessse for which thou wast sent hither: which onely in deed is weightie and of importance; and all others are meere trifles and vanities, but onely so far forth as they concerne this. Beleeue not the world, which for running awrie in this point, is detested by the Sauour; and euery frend thereof pronounced an enemy to him by his Apostles. Say at length vnto thy sauour, I do confesse vnto thee O Lord, I do confesse and cannot deny that I haue not hitherto attended to the thing for which I was created, redeemed, and placed here by thee: I doe see mine errour, I cannot dissemble my greeuous fault: and I do thanke thee ten thousand times, that thou hast giuen me thy grace to see it, while I may yet by thy grace

John. 7. 8. 2.

1. John. 2.

A prayer.

end it: which by thy holy grace I doe meane
to do, and without delay to alter my course: be-
seeching thy diuine maiestie, that as thou hast
giuen me this light of vnderstanding to see my
danger, and this good motion to reforme the
same; so thou wilt continue towardes me thy
blessed assistance, for performance of the same,
to thy honour and my soules health, Amen.

CHAP. IIII.

*Of the end of man in particular: and of two spe-
cial things required at his handes
in this life.*



Having spoken of the end of man
in generall in the former chap-
ter, and shewed that it is to serue
God: it seemeth conuenient (for
that the matter is of great and
singular importaunce) to treat
somewhat more in particular, wherein this ser-
uice of God doth consist: that thereby a Christi-
an may iudge of himselfe, whether he performe
the same or no; & consequently whether he do
the thing for which he was sent into this world.

2 First therefore it is to be vnderstood, that the
whole seruice which God requireth at a Christi-
an mans handes in this life, consisteth in two
things: the one to flie euill: and the other to do
good. And albeit these two things were required
vs also before the comming of Christ (as ap-
peareth by Dauid whose commandement is ge-
neral;

*Two parts of
our end in
this life.*

Particular end.

The first part.

Pfal. 36. neral; *Decline frō euill, and do good:* & by Esay the prophet whose words are; *Leaue to do peruersity and learn to do well.*) Yet much more particularly, and with far greater reason are they demanded at the hands of Christian people, who by the death and passion of their redeemer, doe receaue grace and force to be able in some measure to performe these two things, which the law did not giue, albeit it commaunded the same.

Rom. 6. 3 But now we being redeemed by Christ, and receauing from him not onely the renewing of the same commaundement, for the performance of these two things, but also force and abilitie by his grace whereby we are made somewhat able to do the same: we remaine more bound thereunto in reason and duetic than before, for that this was the fruit and effect of Christ his holy passion as Saint Peter saith; *That we being dead to sin, should liue vnto righteousness.* Or as Saint Paule more plainly declareth the same when he saith; *The grace of God our Sauiovr hath appeared to all men, instructing vs to this end, that we renouncing al wickednesse, and worldly desires, should liue soberly, iustly, and godly in this world.*

4 These two things then are the seruice of GOD, for which we were sent into this world, the one to resist sinne; the other to followe good workes. In respect of the first we are called soldiers, & our life a warfare vpon the earth, for that as soldiers do alwaies lie in wait to resist their enemies: so ought we to resist sinne and the temptation

Two parts of
the seruice of
God.

Iohn. 7.

2. Cor. 10.

1. Tim. 1.

2 Tim. 2.

Phil. 1.

tation

tations thereof. And in respect of the second, we are called labourers, stewards, farmers, and the like, for that as these men attend diligently to their gaine and increase of substance in this life, so should we to good works, to the glory of God, and benefit of others here in this life.

Heb. 10.

and 12.

Matt. 9.

10. 20.

Luc. 10.

1. Tim. 5.

Psal. 125.

5 These therefore are two special points which a Christian man should meditate vpon; two speciall exercises wherein he should be occupied; two special legs wherupon he must walk in the seruice of God: and finally, two winges wherby he must flie and mount vp vnto a christian life. And whoeuer wanteth either of these, though he had the other: yet can he not ascend to any true godlines, no more than a bird can flie lacking one of her winges. I say, that neither innocency is sufficient without good works: nor good workes anie thing available, where innocencie from sin is not. The later is euident by the people of Israell, whose sacrifices, oblations, praiers, and other good workes commended and commaunded by God himselfe, were oftentimes abominable to GOD: for that the doers thereof liued in sinne and wickednesse, as at large the Prophet Esay declareth. The former also is made apparaunt by the parable of the foolish virgins, who albeit they were innocent from sinne, yet because they gaue no attendance, they were shut out of the doores. And at the last day of iudgement Christ shall say to the damned, because you clothed me not, fed me not, and did not other deedes of charitie

Mat. 13.

Esaie. 1.

Mat. 25.

Luc. 13.

Mat. 25.

Pfal. 36.

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1. Pet. 2.

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Titus. 2.

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Esaie. 1.
Mat. 25.
Luc. 13.
Mat. 25.

*How we
ought to
resist sin.*

Heb. 12.
Ephes. 5.
Iaco. 4.
1. Pet. 5.

Matt. 5.

Exo. 12.
Deut. 5.

*How we must
doe good
workes.*

Ecc. 9.
Ecc. 1.
Gal. 6.

1. Cor. 15.

charitie appointed to your vocation: therefore go you to euerlasting fire, &c. Both these points then are necessarie to a christian to the seruice of God: and so necessarie, as one without the other auaieth not, as I haue said. And touching the first, which is resisting of sinne, we are willed to do it euen vnto death, and with the last of our blood (if it were need) and in diuers places of scripture, the holy Ghost willeth vs most diligently to prepare our selues, to resist the Diuell manfully which tempteth vs to sin: and this resistance ought to be made in such perfect manner as we yeeld not wittingly and willingly to any sin whatsoeuer, either in work, word, or consent of heart, insomuch that whosoever should giue secret consent of mind to the performance of sin, if he had time, place, and abilitie thereunto is condemned by the holy scripture in that sinne euē as if he had committed the same now in act. And touching the second, which is good works we are willed to do them abundantly, diligently, ioyfully, and incessantly, for so saith the scripture; *Whatsoeuer thy hand can doe, doe it instantly.* And again, *Walk worthy of God, fructifying in euery good worke.* And again Saint Paule saith; *Let vs doe good workes vnto all men.* And again in the very same place; *Let vs neuer leaue off to do good, for the time wil come when we shal reape without end.* And in another place he willeth vs *To be stable, immovable, and abundant in good workes, knowing that our labour shall not be vnprofitable.*

PAGES 25-88 ARE
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The eight Chapter. *The day of death*

but much more to go to it himselfe, and that our
of hand, when it shall be said vnto him, as Christ
reporteth it was to the great wealthy man in
the Gospell, which had his barnes full, and was
come now to the highest toppe of felicity; *Stulte,* Luc. 12.
hac nocte animam tuam repetent à te, quæ autem para-
sti, cuius erunt? Thou foole, euen this night they wil take
thy soule from thee, and then who shal haue al that thou
hast scraped together?

7 It is vnpossible I saie, for any toong to expres The sorrow
the doleful state of a worldly man in this instant of leauing
of death, when nothing that euer he hath gather- al.
red together, with so much labor & toil, & wher-
in he was woont to haue so much confidence wil
now doe him good any longer, but rather afflict
him with the memorie thereof, considering that
he must leaue al to others, and go himselfe to giue
account for the getting & vsing of the same (per-
haps to his eternal dānation) whiles in the mean
time other men in the world do liue merily and
pleasantly vpon that he hath gotten, little remē-
bring, and lesse caring for him, which lieth per-
haps burning in vnquenchable fire, for the riches
left vnto them. This is a woful and lamentable
point, which is to bring manie a mā, to great sor-
row and anguish of hart at the last day, when all
earthly ioies must be left, al pleasures & commo-
dities for euer abādoned. Oh what a doleful day
of parting wil this be! What wilt thou say (my
frind) at this day, whē al thy glorie, al thy wealth,
al thy pompe is come to an end? What art thou

H. I.

the

*The day of death.**The first part.*

the better now to haue liued in credit with the world? In fauor of princes? Exalted of men? Feared, reuerenced, & aduanced: ſeing now al is ended, & that thou canſt vſe theſe things no more?

*The third
maſter of
miſerie in
death.*

Eccle. 10.

8 But yet there is a third thing which more than al the reſt wil make this day of death to be troubleſom & miſerable vnto a worldlie man, & that is, the conſideration what ſhall become of him, both in bodie and ſoule. And for his bodie, it will be no ſmall horror to thinke, that it muſt inherie ſerpents, beaſts, & worms, as the ſcripture ſaith, that is, it muſt be caſt out to ſerue for the food of vermins: that bodie I meane, which was ſo delicately handled before, with variety of meats, pillows, & beds of down, ſo trimly ſet forth in apparel, & other ornamēts, whereupō the wind might not blow, nor the ſun ſhine: that bodie (I ſaie) of whoſe beutie there was ſo much pride taken, & wherby ſo great vanitie and ſin was committed: that bodie, which in this world was accuſtomed to al pampering, and could abide no auſterie or diſcipline, muſt now come to be abandoned of al men, and left only to be deuoured of wormes. Which thing, albeit it can not but breede much horror in the hart of him that lieth a dying: yet is it nothing in reſpect of the dreadful cogitations which he ſhal haue touchiug his ſoule: as what ſhal becom of it? Whither it ſhal go after hir departure out of the bodie? And then conſidering that it muſt go to the iudgement ſeat of God, & there to receiue ſentence, either of vnſpeakable

*The cogitation of the
bodie.*

glory

glory, or insupportable paines: he falleth to consider more in particular, the danger thereof, by comparing Gods iustice and threats (set down in scripture against sinners) with his owne life: he beginneth to examin the witnes, which is his conscience, & he findeth it readie to lay infinite accusations against him, when he commeth to the place of iustice.

9 And now (deere brother) beginneth the miserie of this man. For scantly there is not a seuerer saying of God in al the scripture, which cometh not now to his mind, to terrifie him withal at this instant: as; *If thou wilt enter into life, keepe the commandements. He that saith he knoweth God, & keepeth not his commandements, is a liar. Many shall saie unto me at that day, Lord, Lord &c. Not the hearers of the law, but the doers of the law shall be iustified. Go from me al workers of iniquitie into everlasting fire. Do not you know, that wicked men shal not possesse the kingdome of God? Be not deceiued, for neither fornicators, nor idolaters, nor adulterers, nor uncleane handlers of their own bodies, nor Sodomites, nor theeves, nor couetous men, nor dronkardes, nor backbiters, nor extortioners, shal euer possesse the kingdome of God. If you live according to the flesh, you shal die: and the workes of the flesh are manifest, as fornication, uncleannes, wantonnes, luxurie, poisonings, enmities, contentions, emulations, hatred, strife, dissensions, sects, enue, murder, drunkennes, gluttonie, & the like. Wherof I foretel you as I haue told you before, that they which doe these thinges shall neuer attaine to the kingdome of God. We must all be*

Mat. 19.

1. Ioh. 2.

Mat. 7.

Rom. 2.

Luc. 13.

1. Cor. 6.

Rom. 8.

Gal. 5.

H. 2.

presented

The day of death.

The first part.

2. Cor. 5.

Iere. 2.

Apo. 20.

2. Pet. 2.

1. Pet. 4.

Mat. 19.

presented before the iudgement seat of Christ, & euery man receiue particularly according as he hath done in this life, good or euil, euery man shal receiue according to his works. God spared not the angels whē they sinned. You shal giue account of euerie idle word at the day of iudgement. If the iust shal scarce be saved, where shal the wicked man and sinner appeer? Few are saved, and a rich man shal hardly enter into the kingdome of heauen.

IO Al these things (I say) & a thousand mo touching the seueritie of Gods iustice, & the account which shal be demaunded at that day, wil come into his mind that lieth a dying, and our ghostlie enemy (which in this life labored to keepe these things from our eies, therby the easier to draw vs to sin) wil now lay al & more to, before our faces amplifying and vrging euerie point to the vttermoſt; alledging alwaies our conscience for his witnes. Which whē the poore soule in dying cannot denie, it must needs terrifie hir greatly: for so we see that it doth daily, euen many good & vertuous mē. S. Ierom reported of holie S. Hilarion whose soule being greatly afeard, vpon these considerations, to go out of the bodie, after long conflict, he tooke courage in the end, and said to his soul; Go out my soul, go out: why art thou afeard thou hast serued Christ almost threescore & ten yeeres, & art thou now afeard of death? But if so good a mā was so afeard at this passage, yea, such an one as had serued God with al puritie of life and perfect zeale for threescore & ten yeeres together: what shal they be, which scarce haue serued

Ierom in
vita Hilarionis
Abba.

ned God truly one day in al their liues, but rather haue spent al their yeeres in sin and vanity of the world? Must not these men be needs in great extremitie at this passage?

11 Now then (deere Christian) these things being so, that is, this passage of death being so terrible, so dangerous, and yet so vnauoidable as it is: seeing so many men perish, and are ouerwhelmed daily in the same, as it cannot be denied but there do: and both holie scriptures & ancient fathers do testifie it by examples and records vnto vs: what man of discretion would not learn to be wise by other mē's dangers? Or what reasonable creature would not take heed, & look about him being warned so manifestly, and apparantly, of his own peril? If thou be a Christian & doest beleue indeed the things which christiā faith doth teach thee: thē doest thou know & most certainly beleue also, that of what state, age, strength, dignity, or conditiō soeuer thou be now, yet that thou thy selfe (I say) which now in health and mirth readest this, & thinkest that it little pertaineth to thee, must one of these daies (& it may be shortly after the reading heerof) com to proue al these things vpon thy selfe, which I haue heer written: that is, thou must with sorrow & griefe be inforced to thy bed, & there after al thy strugglings, with the darts of death, thou must yeld thy bodie which thou louest so much, to the bayt of worms, and thy soule to the trial of iustice, for hir doings in this life.

A very profitable consideration.

12 Imagin then (my friend) thou I say which art so fresh & frolik at this day, that the ten, twentie, or two yeeres, or (it may be) two moneths, which thou hast yet to liue, were now ended, & that thou were euen at this present, stretched out vpon a bed, wearied and worne with dolor and pain, thy carnal friends about thee weeping and howling, the physitions departed with their fees, as hauing giuen thee ouer, and thou lying there alone mute and dum in most pitiful agonie, expecting from moment to moment, the last stroke of death to be giuen thee. Tel me, in this instant, what would all the pleasures and commodities of this world doe thee good? What comfort would it be to thee, to haue been of honour in this world, to haue beene rich, and purchased much, to haue borne office, and been in the princes fauour? To haue left thy children or kindred wealthie, to haue troden downe thine enemies, to haue sturred much, and borne great sway in this life? What ease (I saie) or comfort would it be to thee, to haue beene faire, to haue been gallant in apparel, goodlie in personage, glittering in gold? Would not all these things rather afflict than profit thee at this instant? For now shoulddest thou see the vanitie of these trifles: now would thy hart begin to saie within thee; O follie and miserable blindnes of mine! Lo, heer is an end now of all my delites & prosperities: al my ioies, all my pleasures, all my mirth, al my pastimes are now finished: where are my friendes, which

The agitation & speech of the soul at the day of death

were

were woont to laugh with me? My seruantes woont to attend me, my children woont to disport me? Where are al my coches and horses, wherewith I was woont to make so goodlie a shew, the caps and knees of the people woont to honor me, the troupes of suters folowing me? Where are all my daliances and tricks of loue; al my pleasant musicke; al my gorgeous buildings; al my costly feastes and banquettinges? And aboue all other, where are my deere and sweet friendes, who seemed they would neuer haue forsaken me? But al are now gone, and haue left me heere alone to answeere the reckoning for al, and none of them wil do so much as to go with me to iudgement, or to speake one word in my behalfe.

13 Wo worth to me, that I had not forescene this day sooner, and so haue made better prouision for the same: it is now too late, and I feare me I haue purchased eternall damnation, for a little pleasure, and lost vnspeakable glorie, for a floting vanitie. Oh how happie and twise happy are they which so liue, as they may not be afeard of this day? I now see the difference betwixt the ends of good and euill, and maruell not though the scriptures say of the one; *The death of saintes is precious.* And of the other; *The death of sinners is miserable.* Oh that I had liued so vertuously as some other haue don, or as I had often inspirations from God to do; or that I had done the good deedes I might haue done: how sweet & com-

Psa. 115.
Psa. 33.

*The day of death.**The first part.*

fortable would they be to me now in this my last, and extreemest distress?

14 To these cogitations and speeches (deere brother) shal thy hart be enforced, of what estate soeuer thou be, at the houre of death, if thou doe preuent it now by amendment of life, which onely can yeeld thee comfort in that sorrowfull day. For of good men the iudge himself saith; *His autem sicut incipientibus, respicite & lenate capita vestra, quoniam appropinquat redemptio vestra*: When these things begin to come vpon other men, do you lift vp your heads, for that your redemption commeth on, from the labors and toils of this world. And the holie prophet saith of the vertuous mā which hath done good works in this life, that he shal be at this time; *Beatus vir*: An happie man. And he giueth the cause; *Quia in die mala liberabit eum dominus, & opem feret illi super lectū doloris eius*: For that God wil deliuer him in this euil day, and wil assist him vpon the bed of his sorrow. Which is ment (no doubt) of the bed of his last departure especially, for that of all other beds, this is the most sorrowfull, as I haue shewed, being nothing else but an heap of al sorrows together, especially to them which are drawne vnto it before they are readie for the same, as commonly all they are, which deferre their amendment from day to day, and do not attend to liue in such sort now, as they shal wish they had done when they come to that last passage.

Luc. 21.

Psal. 4.

CHAP.

Of the paines appointed for sinne after this life.



Mongst all the meanes, which God vseth towards the Children of men, to mooue them to this resolution, wherof I intreat, the strongest and most forcible (to the common sort of men) is,

the consideration of punishments prepared by him for rebellious sinners, and transgressors of his commaundementes. Wherefore he vseth this consideration often, as may appeare by all the prophetes, who do almost nothing els, but threaten plagues and destruction to offenders. And this mean hath oft times preuailed more than any other that could be vsed, by reason of the naturall loue which we beare towards our selues: and consequently the naturall feare which we haue of our owne danger. So we read that nothing could mooue the Niniuites so much as the foretelling them of their imminent destruction. And Sainct Iohn Baptist, although he came in a simple and contemptible maner, yet preaching vnto the people; *The terror of vengeance to come, and that the axe was now put to the trees, to cut downe for the fire al those which repented not.* He mooued the verie publicans and soldiers to feare (which otherwise are people of verie hard metall) who came vnto him vpon this terrible embassage, and asked

The force of feare.

Iohn. 5.

Mat. 3.

Mar. 1.

Luc. 3.

asked what they should doe to auoid these punishments?

2. Cor. 5.

In serm. de
primarijs.

Prou. 9.

2 After then that we haue considered of death, and of Gods seuerer iudgement, which insueth after death, and wherein euerie man hath to receiue according to his workes in this life, as the scripture saith: it followeth that we consider also of the punishments which are appointed for them that shall be found faultie in that account, hereby at leastwise (if no other consideration wil serue) to induce Christians to this resolution of seruing God. For, as I haue noted before, if euerie man haue naturally a loue of himself, and desire to cōserue his own case; thē should he also haue fear of peril, wherby he is to fall into extreem calamitie. This expresseth S. Barnard excellētly according to his woont; O man (saith he) if thou haue left all shame (which appertaineth to so noble a creature as thou art) if thou feel no sorrow (as carnall mē do not) yet lose not fear also, which is found in verie beastes. We vie to load an asse, & to wearie him out with labor, and he careth not, because he is an asse: but if thou wouldest thrust him into fire, or sling him into a ditch, he woulde auoide it as much as he could, for that he loueth life, and feareth death. Feare thou then, and be not more insensible than a beast: feare death; feare iudgement; feare hell. This feare is called the beginning of wisdom, and not shame or sorrowe, for that the spirit of feare is more mightie to resist sin, than the spirit of

of shame or sorrow, wherfore it is said; *Remember the end and thou shalt neuer sin.* That is, remember the finall punishments appointed for sinne, after life. Thus far Saint Barnard. Eccl. 7.

3 First therefore to speake in generall of the punishments reserued for the life to come, if the scriptures did not declare in particular their greatnesse vnto vs: yet are there many reasons to perswade vs, that they are most seuer, dolorous, and intollerable. For first, as God is a God in all his workes, that is to saie, great, woonderfull, & terrible: so especially he sheweth the same in his punishmentes, being called for that cause in scripture; *Deus iustitie: God of iustice:* As also; *Deus ultionū: God of reuenge.* Wherfore seeing all his other workes are full of maiestie and exceeding our capacities: we may likewise gather, that his hand in punishment must be woonderfull also. God himselfe teacheth vs to reason in this maner, when he saith; *And will ye not then feare me? And will ye not tremble before my face, which haue put the hand as a stop vnto the sea, and haue giuen the water a commaundement neuer to passe it, no, not when it is most troubled, and the floudes most outragious?* As who would saie: If I am wonderfull, and do passe your imagination, in these workes of the sea, and others which you see daily: you haue cause to feare me, considering that my punishments are like to be correpndent to the same. Gods maiestie.
Psalm 71.
Deut. 10.
Psalm 4.
Psalm 93.

4 An other coniecture of the great and seuer Gods mercie.
iustice of God, may be the consideration of his
infinite

Psal. 84.

Esaï. 13.

Psal. 7.

Gods patience.

infinite and vnspeakeable mercie: the which is it is the verie nature of God, and without end or measure, as his Godhead is; so is also his iustice. And these two are the two armes (as it were) of God, imbracing and kissing one the other, as the scripture saith, therefore as in a man of this world, if we had the measure of one arm, we might easily cōiecture of the other: so seeing the wonderful examples daily of Gods infinite mercie towards them that repent: we may imagine by the same, his seuerer iustice towardses them, whome he reserueth to punishment in the next life, and whom for that cause, he calleth in the scriptures; *Vasæ furoris: Vessels of his furie*, or vessels to shewe his furie vpon.

§ A third reason to perswade vs of the greatness of these punishmentes, may be the marvellous patience, and long suffering of God in this life: as for example, in that he suffereth diuers men from one sinne, to an other; from one daie, to an other; from one yeare, to an other; from one age, to an other; to spend all (I saie) in dishonor and despite of his maiestie, adding offence to offence, and refusing all perswasions, allurementes, good inspirations, or other meanes of friendship, that his mercie can deuise to offer for their amendment. And what man in the world could suffer this? Or what mortall hart can shewe such patience? But nowe if all this should not be requited with seueritie of punishment, in the world to come, vpon the obstinate: it might seeme against

against the lawe of iustice and equitie, and one
 arme in God might seem longer than the other.
 Saint Paule toucheth this reason in his Epistle
 to the Romanes where he saith; *Doeſt thou not* Rom. 2.
know that the benignitie of God is vsed to bring thee to
repentance? And thou by thy hard and impenitent hart
hoord vp vengeance vnto thy self, in the day of wrath,
the appearance of Gods iust iudgements, which ſhal re-
ſtore to euerie man according to his workes? He vseth
 here the words of *Hoording vp of vengeance*, to sig-
 nifie that euen as the couetous man, doth hoord
 vp mony to monie daily, to make his heap great:
 ſo the vnrepentant ſinner doth hoord vp sinne to
 sinne: and God on the contrarie ſide hoordeth vp
 vengeance to vengeance, vntil his measure be ful,
 to reſtore in the end; *Measure againſt measure*; as
 the prophet ſaith, and to paie vs home; *Accor-* Elai. 27.
ding to the multitude of our own abominations. This
 God meant when he ſaid to Abrahā; *That the mi-* Iere. 16.
ſericordie of the Amorrhians were not yet full vp. Also in Gen. 15.
 the reuelatiōs vnto S. Ioh. the Euangelist, whē he
 ſaid this conſequence of that booke: *He that doth* Apo. 21.
euill, let him doe yet more euill: and he that lieth in filth,
let him yet become more filthie: for behold, I come quick-
ly, and my reward is with me, to render to euery man
according to his deedes. By which wordes God ſig-
 nifieth that his bearing and tollerating with ſin-
 ners in this life, is an argument of his greater ſe-
 ueritie in the life to come, which the Prophet
 Dauid alſo declareth, when talking of a careleſſe
 ſinner he ſaith; *Dominus iridebit eum quoniam* Pſal. 36.
proſpiciſ

Ezec. 7.

prospicit quod veniet dies eius: The Lord shall scoffe at him, foreseeing that his daie shall come. This day (no doubt) is to be vnderstood the daie of account & punishment, after this life, for so doth God more at large declare himself in an other place in these wordes; And thou sonne of man, this saith thy Lord God: the end is come, now (I say) the end is come upon thee. And I will shewe in thee my furie, and will iudge thee according to thy waies. I will lay against thee all thine abominations, and my eie shall not spare thee, neither will I take any mercie vpon thee, but I will put thine own waies vpon thee, and thou shalt know that I am the Lord. Behold, affliction commeth on, the end is come; the end (I say) is come: it hath watched against thee, and behold it is come: crushing is now come vpon thee: the time is come: the day of slaughter is at hand. Shortly will I poure out my wrath vpon thee, and I will fill my furie in thee, and I will iudge thee according to thy waies, and I will lay all thy wickednesse vpon thee: mine eie shall not pittie thee: neither will I take anie compassion vpon thee, but I will lay thy waies vpon thee, and thine abominations in the midst of thee, and thou shalt know that I am the Lord that striketh. Hitherto is the speeche of God himselte.

Of pains in particular.

Heb. 10.

6 Seeing then now we vnderstand in general that the punishments of God in the life to come are most certain to be great and seuer, to al such as fall into them (for which cause the Apollle saith; *Horrendum est incidere in manus Dei viuentis*. It is an horrible thing to fall into the hands of the liuing God) let vs consider somewhat in particular what

maner

maner of paines and punishments they shall be.

7 And first of all, touching the place of punishment appointed for the damned, commonly called hell, the scripture in diuers languages, vseth diuers names, but al tending to expresse the greuousnes of punishment there suffered. As in Latin it is called *Infernus*, a place beneath or vnder ground (as most of the old fathers do interpret.) But whether it be vnder ground, or no, most certaine it is, that it is a place most opposite to heauen, which is said to be aboue. And this name is vsed to signifie the miserable suppressing and hurling down of the dāned, to be trode vnder the feet, not only of god, but also of good mē for euer.

For so saith the scripture; *Behold, the day of the Lord cometh burning like a furnace, and all proud and wicked men shall be straw to that furnace, and you that fear my name, shall tread them downe, and they shall be as burnt ashes vnder the soles of your feet in that day.* And this shall be one of the greatest miseries that can happen to the proud and stout potentates of the world, to be thrown down, with such contempt, and to be troden vnder feet of them, whom they so much despised in this world.

8 The Hebrew worde which the scripture vseth for hell, is *Seol*, which signifieth a great ditch or dungeon. In which sense it is also called in the Apocalyps; *Lacus ira Dei: The lake of the wrath of God.* And againe; *Stagnū ardens igne & sulphure: A poole burning with fire and brimstone.* In Greeke the scripture vseth three wordes for the same place.

The

Of the name of hell in diuers tongues.

Esa. 5. & 38.

Mal. 4.

B.

The matter in hand is not by this place substantially prooued.

Esa. 14.

Mat. 14.

Apoc. 14.

Apoc. 11.

Mat. 11.

In com. supra verba vine laen-ter.

2. Pet. 4.
Iob. 10.
Mat. 22.
and 25.
2. Pet. 4.

The first is, *Elades*, vsed in the Gospell, which Plutarch noteth signifieth a place wher no light is. The second is *Zophos*, in Saint Peter, which signifieth darcknesse it selfe. In which sense it is called also of Iob; *Terra tenebrosa & operta mortis caligine: A dark land, and ouerwhelmed with deadly obscuritie.* Also in the Gospell; *Tenebra exteriores* Utter darcknesse. The third Greeke word is *Tartarus*: vsed also by Saint Peter: which word being deriued of the verbe *Tarosso*, which signifieth to terrifie, trouble, and vexe, importeth an horrible confusion of tormentors in that place: cue as Iob saith of it; *Ibi nullus ordo, sed sempiternus horror inhabitat: There dwelleth no order, but euermore lasting horror.*

Iob. 10.

Mat. 5.
10. 18. 23.
Mark. 9.
Luc. 12.

9 The Chaldie worde, which is also vsed in Hebrew, and translated to the Greek, is *Gehenna*: first of all vsed by Christ for the place of the damned, as Saint Ierom noteth upon the tenth Chapter of Saint Matthewes gospell. And this worde being compounded of *Gee* and *Hinnom* signifieth a valley nigh to Hierusalem called the valley of Hinnom, in which the old idolatrous Iews, were woont to burne aliue their own children in the honor of the Diuell, and found with trumpets, timbrels, and other loud instrumentes, whiles they were doing thereunto, that the childrens voices and cries might not be heard: which place was afterward vsed also for the receit of all filthinesse, as of doong, dead carcasses, and the like, And it is most probable, that

The valley
Hinnom.

The ninth Chapter. Of punishment.

ur fauor vsed this word aboue al other for hel,
 erby to signifie the miserable burning of souls
 that place; the pitiful clamors and cries of the
 mented; the confusc and barbarous noise of
 e tormentors; together with the most lothsom
 thines of the place, which is otherwise descri-
 ed in the scriptures by the name of adders,
 akes, cocatrices, scorpions, & other venemous
 eatures, as shal be afterward declared.

to Hauing declared the names of this place,
 d therby also in som part, the nature: it remai-
 th now, that we consider, what maner of pains
 en suffer there. For declaration whereof, we *The paines*
 ust note, that as heauen & hel are contrarie, as *of hel uni-*
 gned to contrarie persons, for contraie causes: *uersall.*
 haue they in al respectes contrarie properties,
 nditions, and effectes, in such sort, as whatso-
 er is spoken of the felicitie of the one, may
 ue to inferre the contrarie of the other. As
 en Saint Paul saith; that *No eie hath seene, nor* *1. Cor. 2.*
heard, nor hart conceived the ioies that God hath
pared for them that shal be saved. We may infer,
 at the pains of the damned must be as great.
 ain, when the scripture saith, that the felicitie *Exo. 33.*
 the in heauen is a perfect felicitie, conteining
ne bonum: Al goodnes. So that no one kinde of
 asure can be imagined which they haue not:
 must thinke on the contrarie part, that the
 erie of the damned, must be also a perfect
 erie, conteining al afflictions that may be,
 hout wanting any. So that, as the happinesse

of the good is infinite, and vniuersal: so also is the calamitie of the wicked infinite, and vniuersal. Now in this life al the miseries and paines which fall vpon man, are but particular, and not vniuersal. As for example: we see one man pained in his eies; another in his back: which particular paines notwithstanding somtimes are so extreme, as he is not able to resist them; and a man would not suffer them long for the gaining of many worldly things together. But suppose now a man were tormented in al the parts of his bodie at once, as in his head, his eies, his toong, his teeth, his throat, his stomack, his bellie, his back, his hart, his sides, his thighs, and in al the iointes of his bodie besides: suppose (I saie) he were most cruelly tormented with extreeme paines in al these partes together without ease or intermission: what thing could be more miserable than this? What sight more lamentable? If thou shouldest see a dog lie in the street so afflicted: I know thou couldest not but take compassion vpon him. Wel then, consider what difference there is beweeene abiding these pains for a weeke, or for al eternities; in suffering them vpon a soft bed, or vpon a burning greding & boiling fornace; among a mans friends comforting him, or among the furies of hel whipping & tormenting him. Consider this (I saie gentle reader) & if thou wouldest take a great deal of labor, rather than abide the one, in this life: or content to sustein a little pain, rather than to endure the other in the life to come.

But to consider these things yet further, not only al these parts of the bodie which haue bin instruments to sin, shal be tormented together, but also euerie sense both external and internall for the same cause shal be afflicted with his particular torment, contrarie to the obiekt wherein he delighted most, and took pleasure in this world. As for example, the lasciuious eies were afflicted with the vglie and fearful sight of diuels: the delicate eares, with the horrible noise of dāned spirits: the nose smel, with poisoned stench of brimstone, and other vnsupportable filth; the dainty taste, with most rauinous hunger and thirst: & al the sensible parts of the bodie with burning fire. Again, the imagination shal be tormented, with the apprehension of pains present, and to come; the memorie, with the remembrance of pleasures lost; the vnderstanding, with consideration of the felicitie lost, & the misery now come on. O poore christiā, what wilt thou do amidst the multitude of so grieuous calamities?

*Peculiar
torments to
euery part.*

It is a woonderful matter, and able (as one other saith) to make a reasonable man go out of his wits, to consider what God hath reuealed vnto vs in the scriptures, of the dreadfull circumstances of this punishment, & yet to see, how little the fleshlesse men of the world do feare it. For first, touching the vniuersalitie, varietie, and greatness of the pain, not only the reasons before alledged, but also diuers other considerations in the scriptures doo declare. As where it is said of the

*The pains of
hell exercised
for torments,
not for Chastisement.*

Of punishment.

The first part.

Apoc. 20.

& 14.

Apoc. 18.

Luc. 16.

damned; *Cruciantur die ac nocte: They shal be tormented day and night.* And again; *Dabit illis tormentum.* Give him torment, speaking of Babylon in hel, by which is signified, that the pains in hel are exercised, not for chastisement, but for torment of the parties. And tormentes commonly we see in this world to be as great & as extreme, as the wit of a man can reach to deuise. Imagin then, whē God shall lay his head to deuise torments (as he hath don in hel) what maner of torments wil they be?

The feare
nature of
the fire of
hell.

13 If creating an element heer for our comfort (I mean the fire) he could create the same so terrible as it is, in such sort as a man would not hold his onely hand in it one day, for to gaine a kingdom: what a fire think you hath he prouided for hel, which is not created for comfort, but onely for torment of the parties? Our fire hath many differences from that, and therefore is truely said of the holic fathers, to be but a painted and fained fire in respect of that. For our fire was made to comfort (as I haue said) and that to torment. Our fire hath neede to be fed continually, with wood, or else it goeth out: that burneth continually, without feeding. Ours giueth light: that giueth none. Ours is out of his natural place, and therefore shifeth to ascend, and to get from wher as we see: but that is in the natural place, wher it was created, and therefore it abideth there perpetually. Ours consumeth the matter laid in it, so quickly dispatcheth the paine: that tormenteth, but consumeth not, to the end the paine

may be euerlasting. Our fire is extinguished with water, and greatly abated by the coldnes of the aire about it : that hath no such abatement, or qualification. Finally, what a strange and incredible kind of fire that is, appereth by these words of our sauior so often repeated; *There shall be weeping & gnashing of teeth.* Weeping is to be referred to the effect of extreme burning in that fire, for that the torment of scalding and burning in fire, causeth teares sooner than any other torment, as appereth in them, which vpon the sudden do put an hot thing into their mouth, or scald any other part of their bodie. And * gnashing of teeth or chattering at least (as euery man knoweth) proceedeth of great and extreme cold. Imagin then what a fire this is, which hath such extreme effects, both of heat & cold. O mightie Lord what a strange God art thou! How woonderful & terrible in al thy works and inuentions? How bountiful art thou to those that loue and serue thee? And how seuerer to them which contemne thy commandements? Hast thou deuised a way how they which lie burning in a lake of fire & brimstone, shal also be tormented with extreme cold? What vnderstanding of man can conceiue how this may be? But thy iudgements (O Lord) are a depth without bottome, and therefore I leaue this to thy onelie prouidence, praising thee eternally for the same.

14 Besides these generall paines common to all that be in that place, the scripture signifieth also *Particular pains for particular offenders.*

Mat. 8.13.

22.24.

Luc. 13.

B.

* Gnashing
and chattering
of the
teeth are
not al one;
and proceed
of diuers
causes.

Apoc. 21.

Psal. 35.

Of punishment.

The first part.

Esaï. 17.

Esaï. 28.

Ierem. 2.

Apo. 20.

Psal. 27. 98.

Eze. 24.

Osec. 12.

Zach. 1.

Apo. 18.

Li. de veri.

Pen. 1. 1.

Iob. 20.

A maruei-
lous descrip-
tion used by
the scrip-
ture.

also that there shal be particular tormentes, pecu-
liar both in qualitie and quantitie to the sins and
offences of ech offender. For to that end saith the
prophet Esaie to God; *Thou wilt iudge in measure
against measure.* And God saith of himselfe; *I will
exercise iudgemēt in weight, & iustice in measure.* And
that is the meaning of al those threats of God to
sinners, where he saith that he wil pay thē home
according to their particular works, & according
to the inuentions of their own harts. In this sense
it is said in the Apocal. of Babylon now thrown
down into the lake; *Look how much she hath glorified
her selfe, and hath liued in delites: so much torment
and affliction giue her.* Whercof the holie fathen
haue gathered the variety of tormentes that shal
be in that place. As there be differences of sins
so shall there be varietie of tormentes (saith old
Ephraem) as if the adulterer should haue one
kinde of torment; the murderer, another; the
theefe, another; the dronkard, another; the liar
another. As if the proud man should be trodden
vnder feet, to recompence his pride: the glutton
suffer inestimable hunger: the drūkards extreme
thirst: the delicious mouth filled vp with gauls
and the delicate bodie, seared with hot burning
irons.

15 The holie ghost signifieth such a thing, wher-
he saith in the scriptures, of the wicked world
ling; *His bread in his bellie shal be turned into the gall
of serpent: he shalbe cōstrained to spue out again the
ches which he hath deuoured: nay, God shal pul sbū*

(111)
The ninth Chapter. Of punishments.

of his belly againe he shal be constrained to suck the gauls
of cocatrices, and the tongue of an adder shal kil him: he
shal pay sweetly for al that euer he hath done: & yet shal
he not be consumed, but shal suffer according to the mul-
titude of al his depuses: utter darcknes lieth in wait for
him: and fire which needeth no kindling shal eat him vp:
this is the wicked mans portion from God. By which
wordes and such like, it is plainly shewed, that
worldlings shal receiue as it were particular and
proper torments for their gluttony, for their de-
licate fare, for their extortion, & the like. Which
torments shal be greater than any mortall tongue
can expresse; as may appeer by the vehement &
horrible words, which the holy Ghost heere vseth
to insinuate the same.

16 Beside this, the scripture sheweth vnto vs not
only the vniuersalitie, particularitie, and seueritie
of these pains, but also the straitnes therof, with-
out aid, help, ease, or cōfort, when it saith; *We shall*
be cast in bound both hand & feet. For it is som kind of
comfort in this world, to be able to resist or striue
against our afflictions: but heere we must lie stil
& suffer al. Again, when he saith; *Clausæ est ianua:*
The gate is shut. That is, the gate of al mercie, of
all pardon, of all ease, of all intermission, of all
comfort, is shut vp from heauen, from earth,
from the Creatour, and from creatures: inso-
much as no consolation is euerto be hoped for
more: as in all the miseries of this life there is al-
waies some. This straitnes is likewise most liuely
expressed in that dreadfull parable of the rich

*The strait-
nes of paines
in hel.*

Mat. 22.

Mat. 25.

Luc. 16.

*The wonder-
ful example
of the rich
glutton.*

glutton in hel: who was driven to that necessitie
as he desired that Lazarus might dip the top of
his finger in water to coole his tong, in the midst
of that fire wherein he saith he was: and yet could
not he obtaine it. A smal refreshing (it seemeth) it
would haue bene vnto him, if he had obtained
the same. But yet to shew the straitnes of this
place, it was denied him. Oh you that liue in the
sinful wealth of the world, consider but this one
example of Gods seueritie, and be afeard. This
man was in great roialtie a litle before, & nothing
regarded the extreme miserie that Lazarus was
in: but now would he giue a thousand worlds (if
he had them) for one drop of water to coole his
tong. What demand could be lesse than this? He
durst not aske to be deliuered thence, or to haue
his torments diminished, or to aske a great vessel
of water to refresh his whole bodie therein: but
onlie so much as would stick on the top of a mans
finger, to coole his tong. To what need was this
rich man now driven? What a great imagination
had he of the force of one drop of water? To
what pitifull change was his tong now come
vnto, that was wont to be so diligently appliced
with all kindes of pleasant liquors? Oh that one
man can not take example by another; either
this is true, or else the Son of God is a liar. And
then, what men are we, that seeing our selues in
danger of this miserie, do not seek with more dili-
gence to auoid the same?

17 In respect of these extremities and strait
dealings

dealings of God, in denieng all comfort and consolation at this daie, the scripture saith, that men shall fall into rage, furie, and vtter impatience, blaspheming God, and cursing the day of their natiuitie, with eating their own toongs for grief, and desiring the rockes and mountaines to come and fall on them, to end their paines. . . .

Apoc. 16.

Eze. 23.

Apoc. 13.

Luc. 3.

18 Now if we ad to this, the eternitie, and everlasting continuance of these tormentes: we shall see that it increaseth the matter greatly. For in this world there is no tormēt so great, but that time either taketh awaie, or diminisheth the same. For either the tormentor, or the tormented dieth, or some occasion or other happeneth, to alter, or mitigate the matter. But here is no such hope or comfort: but *Cruciabūtur* (saith the scripture) *in secula seculorum in stagno ardente igne & sulphure: They shalbe tormēted for euer, in a poole burning with fire and brimstone.* As long as God is God, so long shall they burne there: neither shall the tormentor nor the tormented die, but both liue eternally, for the eternall miserie of the parties to be punished.

Apoc. 21.

A wonderful
saieng.

19 Oh (saith one father in a godly meditation) if a sinner dāned in hel did know, that he had to suffer those tormentes there, no mo thousands of yceres than there be sandes in the sea, & grasse piles on the ground; or, no mo thousand millions of ages, than there be creatures in heauen, and in earth: he would greatly reioice thereof, for he woulde comfort himselfe at the least with this cogita-

cogitation, that once yet the matter would haue
an end. But now (saith this good man) this word
Neuer, breaketh his hart, when he thinketh on
and that after a hundred thousand millions of
worlds there suffered, he hath as far to his end
he had at the first daie of his entrance to these
torments. Consider (good Christian) what
length one houre would seem vnto thee, if thou
hadst but to hold thy hand in fire and brimstone
onely during the space thereof. We see, if a man
be greuously sick, though he be laid vpon a very
soft bed, yet one night seemeth a long time vnto
him. He turneth and toffeth himself from side
side, telling the clock, and counting euerie houre
as it passeth, which seemeth to him a whole day.
And if a man should say vnto him, that he were
to abide that paine but seuen yeares together: he
would go nigh to dispaire for grieve. Now if one
night seeme so long and tedious to him that lieth
on a good soft bed, afflicted onely with a little
ague: what will the lieng in fire and brimstone
doe, when he shall know evidently, that he shall
neuer haue end thereof? Oh (deere brother) the
faticie of continuance is lothsome, euen in things
that are not euill of themselves. If thou shouldst
be bound alwaies to eate one only meat: it would
be displeasing to thee in the end. If thou shouldst
be bound to sit still all thy life in one place with
out moouing: it would be greuous vnto thee
albeit no man did torment thee in that place.
What then wil it be to lie eternally, that is, without

without end, in most exquisite torments? Is it any way tollerable? What iudgement then, what wit, what discretion is there left in men, which make no more account of this matter than they

20 I might heere ad an other circumstance *Darcknes in hell.* which the scripture addeth; to wit, that all these *Mat. 8. 22.* tormentes shall be in darcknesse: a thing dreadfull of it selfe vnto mans nature. For there is not the stoutest man in the world, if he found himself alone, and naked in extreem darcknes, & should heare a noise of spirites comming towardes him, but he woud feare, albeit he felt neuer a lash from them on his bodie. I might also ad an other circumstance, *Derision.* that the prophet addeth; which is, *Psal. 36.* that God and good men shall laugh at them that heare, which will be no small affliction. For as to be mocked by a mans friend in time of aduersitie, is some comfort: so to be laughed at, especially by him who onely may helpe him, is a great and tollerable increase of his miserie.

21 And nowe al this that I haue spoken of hitherto, is but one part of a damned mans punishment onely, called by Diuines; *Pæna sensus*: The paine of sense or feeling; that is, the paine or punishment sensibly inflicted vpon the soule and bodie. But yet besides this, there is an other part of punishment, called *Pæna damni*: The paine of losse or damage: which (by al learned mens opinion) is either greater, or no lesse than the former. And this is the infinite losse which a damned man *Paine of damage which the damned suffer.* hath,

hath, in being excluded for euer and euer from the sight of his creator, & his glorie. Which sight onely, being sufficient to make happie and blessed al them that are admitted vnto it, must needs be an infinite miserie to the damned man to lack that eternally. And therefore this is put as one of the first and chiefeft plagues to be laid vpon him. *Tollatur impius, ne videat gloriam Dei: Let the wicked man be taken awaie to hell, to the end he may not see the glory of God.* And this losse containeth all other losses and damages in it: as the losse of eternall blisse, and ioy (as I haue said) of eternall glorie, of eternall societie with the Angels, and the like: which losses when a damned man considereth (as he cannot but consider them still) he taketh more griefe thereof (as Diuines doe hold) than by all the other sensible torments that he abideth besides.

The worme of conscience.
Mar. 9.
Esai. 66.
Eccl. 7.
Iudit. 6.

22 Whereunto appertaineth the worme of conscience: in scripture so called, for that, as a worm lieth eating and gnawing the wood where in she abideth: so shall the remorse of our owne conscience lie within vs, griping and tormenting vs for euer. And this worm or remorse shall principally consist in bringing to our mindes, all the meanes and causes of our present extreme calamities: as our negligences, whereby we lost the felicitie which other men haue gotten. And at euerie one of these considerations, this worm shall giue vs a deadly bit, euen vnto the hart. As when it shall lay before vs all the occasions that we

The cogitations of the damned.

had suffered to auoid this miserie, wherein now we are fallē, & to haue gottē the glory which we haue lost: how easie it had bene to haue done it, how nigh we were oftentimes to resoluē our selues to do it; and yet howe vngratiously we left off that cogitation againe: how manie times we were foretold of this danger, and yet howe little care and feare we tooke of the same: how vaine the worldly trifles were, wherein we spent our time, and for which we lost heauen, and fell into this intollerable miserie: howe they are exalted whom we thought fooles in the world: and how we are now prooued fooles & laughed at, which thought our selues wise. These thinges (I saie) & a thousand moe being laid before vs by our own conscience, shall yeeld vs infinite grieve; for that it is now too late to amend them. And this grieve is called the worme or remorse of our own conscience: which worme shall more inforce men to weepe and howl, than anie torment els, considering how negligently, foolishly, and vainly, they are come into those so vnsupportable torments, and that now there is no more time to redresse their errors.

23 Now onely is the time of weeping and lamenting for these men: but all in vain. Now shall they begin to fret and fume, and maruel at themselves, saieing; Where was our wit? Where was our vnderstanding? Where was our iudgement, when we followed vanities, and contemned these matters? This is the talke of sinners in hell
(saith

Bap. 5.

(saith the scripture;) *What hath our pride, or what hath the glorie of our riches profited vs? They are nowe vanished like a shadow: we haue wearied out our selues in the waie of iniquitie & perdition, but the way of the lord we haue not known.* This (I saie) must be the euerlasting song of the damned worm-eaten conscience in hell: eternall repentance, without profit. Whereby he shall be brought to such desperation (as the scripture noteth) as he shall turne into furie against himselfe, teare his owne flesh, rent his own soule (if it were possible) and inuite the seendes to torment him, seeing he hath so beastly behaued himselfe in this world, as not to provide in time, for this principall matter, onely (indeede) to haue bene thought vpon. Oh if he could haue but an other life to liue in the world againe, howe would he passe it ouer? With what diligence? With what seueritie? But it is not lawfull: we onely which are yet aliue haue this singular benefit, if we know it, or would resolue our selues to make the most of it. One of these daies, we shall be past it also, and shall not recover it againe, no not one houre, if we would giue thousand worldes, for the same, as indeede the damned would do, if they might. Let vs now therefore so vse the benefite of our present time as when we are past hence, we haue not neede to wish our selues here againe.

24 Now is the time we may auoid all: now is the time we may put our selues out of danger of these matters: now (I say) if we resolue our selues

out of hand. For we know not what shal become
of vs to morrow: it may be to morrow our hearts
will be as hard & carelesse of these things, as they
haue bene heretofore, & as Pharao his heart was,
after Moises departure from him. Oh that he had
resolved himselfe thoroughly whiles Moises was
with him, how happie had he beene? If the rich
glutton had taken the time while he was in pro-
peritie, how blessed a man had he bene? He was
foretold of his miserie (as we are now) by Moises
and the Prophetes, as Christ signifieth: but he
would not heare. Afterward he was in such ad-
miration of his own follie, that he woulde haue
had Lazarus sent from Abrahams bosome vn-
to his brethren to warne them of his successe.
But Abraham tolde him, it was bootlesse; for
they would not haue beleeued Lazarus, but ra-
ther haue persecuted him as a liar, and defamer
of their honourable brother dead, if he shoulde
haue come and told them of his tormentes. In-
deed so would the wicked of the world do now,
if some should come and tell them, that their pa-
rentes or friendes are damned in hell, for such
and such thinges: and do beseech them to looke
better to their liues, to the end by their comming
thither, they do not increase the other paines, for
being some cause of their damnation (for this is
nely the cause of care which the damned haue
towards the liuing, and not for anie loue they
now bear thē) if (I say) such a message shuld come
from hell, to the flourishing sinners of this world,
would

Luc. 16.

would they not laugh at it? Would they not persecute eagerly the parties that shoulde bring such newes? What then can God deuise to do for the sauing of these men? What waie, what means may he take, when neither warning, nor example of others, nor threatens, nor exhortations will do anie good? We know, or may know, that leading the life which we doe, we cannot be saued. We know, or ought to knowe, that many before vs haue bene dāned for lesse matters. We know, and cānot choose but know, that we must shortly die, and receaue our selues, as they haue receiued: liuing as they did, or worse. We see by this laid downe before, that the paines are intollerable, and yet eternall, which do expect vs for the same. We confesse them most miserable, that for anie pleasure or commoditie of this worlde, are now fallen into those paines. What then shoulde let vs to resolue, to dispatch our selues quickly of all impediments? To breake violently from all bonds and chaines of this wicked world, that do let vs from this true and zealous seruice of God? Why should we sleep one night in sinne, seeing that night might chance to be our last, and for the euerlasting cutting off, of all hope for the time to come?

25 Resolue thy selfe therefore (my deere brother) if thou be wise, and cleere thy selfe from this daunger, while God is willing to receaue thee, & mooueth thee therunto by these means as he did the riche man by Moyses and the Prophets

phets while he was yet in his prosperitie. Let his example be often before thine eyes, & consider it thoroughly, and it shall doo thee good. God is a wonderful God, and to shew his patience & infinite goodnes, he wooeth vs in this life, seeketh vnto vs, and laieth himself (as it were) at our feet, to moue vs to our own good, to win vs, to draw vs, and to saue vs from perdition. But after this life he altereth his course of dealing: he turneth ouer the leafe, & changeth his stile. Of a lamb, he becommeth a lion to the wicked: & of a fauour, a swift & seuerer punisher. What can be said, or done more to moue vs? He that is forewarned, & seeth his own danger, before his face, & yet is not stirred, nor made the more warie or feareful thereby, but notwithstanding wil come or slide into the same: may wel be pitied, but surely by no means can be helped, making himselfe incapable of remedies, that may be vied.

C H A P. X.

*Of the most honorable and munificent rewards
proposed to al them that truly
serue God.*



HE reasons and considerations laid downe before in the former chapters might wel suffice to stir vp the hart of any reasonable Christian, to take in hand this resolution, whereof we talke, and wherunto I so much couet to perswade thee

K. I.

(for

*God the best
paymaster.*

(for thy onlie good & gain) gētle reader. But for
that all hartes are not of one constitution in this
respect, nor al drawne and stirred with the same
meanes: I purpose to adioin heer a consideration
of commoditie, wherunto commonly, ech man
is prone by nature. And therefore I am in hope
it shal be more forcible to that we goe about
than any thing else that hitherto hath been spoken.
I meane then to treat of the benefits which
are reaped by seruice of God, of the gaine drawne
thence, and of the good pay and most liberal
reward which God performeth to his seruantes
about all the maisters created, that may be ser-
ued. And though the iust feare of punishment (if
we serue him not) might be sufficient to drive
to this resolution: and the infinite benefits already
receiued, induce vs to the same, in respect of
gratitude (of both which somewhat hath been
said before:) yet am I content so farre to enlarge
this libertie to thee (good reader) that except I
shew this resolution, which I craue to be more
gainful and profitable than any thing else in this
world that can be thought of: thou shalt not be
bound vnto it for any thing that hitherto hath
been said in that behalfe. For as God in al other
things is a God of great maiestie, ful of bountie
liberalitie, and princely magnificence; so is he in
this point about all other: in such sort, as albeit
whatsoeuer we do, or cā do, is but due debt vnto
him, & of it selfe deserueth nothing: yet of his
munificēt maiestie, he letteth passe not one ior-

our seruice vnrewarded, no not so much as a cup Mat. 10.
of cold water. Mark. 9.

2 God commanded Abraham to sacrifice vnto him his only son Isaac, which he loued so much: Gen. 22.
but when he was readie to doo the same, God said; Doo it not: it is enough for me that I see thine obedience. And because thou hast not refused to doo it, I sweare to thee (saith he) by my selfe, that I wil multiply thy seed as the starres of heauen, and the sandes of the sea: and among the also one shal be Christ, the Sauior of the world.
Was not this a good pay for so little pains? King Dauid one night began to thinke with himselfe, 2. Reg. 7.
that he had now an house of Cedar, and the Arke of God lay but vnder a tent, and therefore resolved to build an house for the said Arke. Which onlie cogitation God tooke in so good part, as he sent Nathan the prophet vnto him presentlie, to refuse the thing, but yet to tel him, that for so much as he determined such a matter: GOD would build an house, or rather a kingdome, to him, and his posteritie, which should last for e- Psal 139.
uer, and from which he would neuer take away his mercie, what sins or offences soeuer they committed. Which promise we see now fulfilled, in Christ his church, raised out of that family. What should I recite manie like exāples? Christ giueth generall note heerof, whē he calleth the workmen and paiceth to ech man his wages, so ducly: also, when he saith of himselfe; *Behold I come quickly, & my reward is with me.* By which places is Mat. 10.
Apo. 22.
euidēt,

Luc. 14.

euidēt, that God suffereth no labor in his seruice to be lost or vnpaid. And albeit (as after in place conuenient shal be shewed) he paieth also, and (that abundantly) in this life: yet (as by those two examples appeareth) he deferreth his cheef pay, vnto his comming in the end of the day, that is, after this life, in *The resurrection of the iust*: as himselfe saith in another place. ✕

Mat. 25.

2. Tim. 4.

2. Pet. 1.

Luc. 14.

3 Of this paiment then reserued for Gods seruants in the life to com, we are now to consider what, and what maner a thing it is, and whether it be worth so much labour and trauel, as the seruice of God requireth or no. And first of al, if we wil beleue the holie scripture, calling it a kingdome, an heauenly kingdome, an eternal kingdome, a most blessed kingdome: we must needs confesse it to be a marueilous great reward. For that worldly princes do not vse to giue kingdoms to their seruantes for recompence of their labours. And if they did, or were able to do it: yet could it be neither heauenly nor eternall nor a blessed kingdome. Secondly, if we credite that which Saint Paul saith of it; *That neither eie hath seene, nor eare hath heard, nor hart of man conceined*, how great a matter it is: then must we yet admitte a greater opinion thereof, for that we haue seene many woonderful thinges in our daies; we haue heard more woonderful; we may conceiue more woonderful, and almost infinite. How then shall we come to vnderstand the greatnes & value of this reward? Surely no toong created, either of

1. Cor. 2.

Esai. 64.

man or Angel, can expresse the same: no imagination conceiue; no vnderstanding comprehend it. Christ himselfe hath said; *Nemo scit, nisi qui accipit: No man knoweth it, but he that enioieth it.* And therefore he calleth it *Hidden manna*, in the same place. Notwithstanding, as it is reported of a learned Geometritian, that finding the length of Hercules foote, vpon the hil Olympus, drew out his whole bodie, by the proportion of that one part: so we by som thing set down in scripture, & by some other circumstances agreeing thereunto, may frame a coniecture of the matter, though it come far behind the thing it selfe.

Apoc. 2. 20.

4 I haue shewed before how the scripture calleth it an heauenly, an euerlasting, & a most blessed kingdom: wherby it is signified, that all must be kings that are admitted thither. To like effect it is called in other places; *A crown of glory, a throne of maiestie, a paradise, or place of pleasure, a life euerlasting.* S. Iohn the Euangelist being in his banishment, by special priuilege, made priuy to some knowledge & feeling therof, as wel for his own comfort, as for ours, taketh in hand to describe it, by comparisō of a citie: affirming, that the whole citie was of pure gold, with a great and high wal of the precious stone, called Iaspis. This wal had also twelue foundations, made of twelue distinct precious stones, which he there nameth: also twelue gates, made of twelue rich stones, called Margarits; & euery gate was an entire Margarit. The streetes of the citie were paved with golde,

Apo. 2. & 3.

Mat. 16.

Luc. 10.

Ap. 21. & 22

The description of paradise.

K. 3.

interlaid

interlaid also with pearles and precious stones. The light of the citie was the cleernes and shining of Christ himselfe, sitting in the middest therof: from whose seat proceeded a riuer of water, as cleere as cristal to refresh the citie: and on both sides of the bankes, there grew the tree of life, giuing out continual & perpetual fruit: there was no night in that citie, nor any defiled thing entered there: but they which are within shall reign (saith he) for euer and euer. *

5 By this description of the most rich & precious things that this world hath S. Iohn would giue vs to vnderstand the infinite value, glory, & maiestie of this felicity, prepared for vs in heauē: though (as I haue noted before) it being the princely inheritance of our Sauour Christ the kingdom of his father, the eternall habitation of the holie Trinitie prepared before al worldes, to set out the glorie, and expresse the power of him that hath no end or measure, either in power or glorie: we may very wel think with S. Paul, that neither toong can declare it, nor hart imagin it.

6 When God shal take vpon him to do a thing for the vttermoſt declaration (in a certeine sort) of his power, wisdom, and maiestie: imagin you, what a thing it wil be. It pleased him at a certein time, to make certeine creatures to serue him in his presence, and to be witnesses of his glorie: and thereupon with a word, created the Angels, both for number, and perfection, so strange and woonderful, as maketh mans vnderstanding astonished

Heb. i.
Mat. 13.

*The creation
of Angels.*

B

**Great excellencie of
gifts may
be ascribed
vnto them:
but not perfection.*

astonished to thinke of it. For as for their number they were almost infinite, passing the number of all the creatures of this inferior world, as diuers learned men, and some ancient fathers do think: though Daniel (according to the fashion of the scripture) doo put a certeine number for an vn-certain, when he saith of Angels; *A thousand thousand did minister vnto him* (that is, vnto God) *& ten thousand times an hundred thousand did stand about him to assist.* And for their perfection of nature, it is such (being as the scripture saith, spirits, and like burning fire) as they far surpasse all inferiour creatures, in natural knowledge, power, and the like. What an infinite maiestie doth this argue in the creator?

Dan. i.

Psal. 113.

7 After this, when many of these Angels were fallen: it pleased God to create another creature, far inferior to this, for to fill vp the places of such as had fallen: & therupon created man of a piece of clay, as you know, appointing him to liue a certein time in a place distant frō heauē, created for this purpose, which is this world: a place of entertainment & trial for a time which afterward is to be destroyed againe. But yet in creating of this transitorie world (which is but a cottage of his own eternal habitation) what power, what magnificence, what maiestie hath he shewed? what heauens, and how woonderful hath he created? What infinite starres and other lightes hath he deuised? what elements hath he framed? And how maruelouslie hath he cōpact the togither?

The creation of the world, to expresse the power of God.

B

We may not well restrain the purpose of God only to this: besides that it may be doubted likewise by what warrants that opinion do stand

K.4.

ther?

ther? The seas tossing and tumbling without rest
 and replenished with infinite sorts of fish: the ri-
 uers running incessantly through the earth like
 veins in the body, and yet neuer to be empty nor
 overflow the same: the earth it selfe so furnished
 with al varietie of creatures, as the hundred part
 thereof, is not imploied by man, but only remain-
 neth to shew the ful hand, & strong arme of the
 creator. And al this (as I said) was done in an in-
 stant, with one word onlie: and that for the vse
 a smal time, in respect of the eternitie to come.
 What then shal we imagine that the habitation
 prepared for that eternitie shal be? If the cottage
 of his meanest seruant (and that made onlie for
 a time, to beare off as it were a shower of raine)
 be so princely, so gorgeous, so magnificent, so full
 of maiesty, as we see this world is: what must we
 thinke that the kings pallace it selfe is, appointed
 for al eternitie; for him and his friends, to raig-
 n together? We must needes think it to be as great
 as the power and wisdome of the maker could
 reach vnto, to perform: & that is, incomparable,
 & aboue al measure infinite. The great king A-
 suerus, which raigned in Asia ouer an hundred
 twēty & seue prouinces, to discover his power
 riches to his subiects, made a feast (as the scrip-
 ture saith) in his citie of Susa, to al princes, states
 and potentates, of his dominions, for an hundred
 and fourescore daies together. Esaie the proph-
 et saith, that our God and Lord of hostes, wil make
 a solemne banquet to al his people vpon the

Ester. i.

Esaie. 25.

and mount of heauen, and that an haruest banker
 of fat meates, and pure wines. And this banker
 shall be so solemn, as the verie son of God him-
 selfe cheefe Lord of the feast shall be content to
 serue himselfe, and to serue in the same, as by his
 own wordes he promiseth. What maner of ban-
 quet then shall this be? How magnificent? Howe
 full of maiestie? Especially seeing it hath not on-
 ly to endure an hundred and fourescore daies (as
 that of Assuerus did) but more than a hundred &
 fourescore millions of ages: not serued by men
 as Assuerus feast was) but by Angels and the ve-
 ry sonne of God himselfe: not to open the pow-
 er and riches of a hūdred twentic and seuen pro-
 uinces, but of God himselfe, King of kinges, and
 Lord of Lords, whose power & riches are with-
 out end, and greater than all his creatures togi-
 ther can conceaue? How glorious a banquet shall
 this be then? How triumphant a ioy of this festi-
 ual day? O miserable and foolish children of
 men, that are borne to so rare and singular a dig-
 nity, and yet cannot be brought to consider,
 or esteeme of the same!

Other such considerations there be to shew
 the greatnesse of this felicitie: as that, if God
 giuen so manie pleasures and comfortable
 things in this life (as we see are in the world) being
 in place notwithstanding of banishment, a place
 of paines, a vale of miserie, and the time of repē-
 ting, weeping, and wailing: what wil he do in the
 time to come, to the iust, to his friends, in the time
 of

*The plea-
 sures and
 commodities
 of this life.*

Apo. 19.

*In soliloquiis
anime ad
Deum.*

of ioy, and mariage of his Son? This was a most forcible consideration with good Sainct Augustine, who in the secret speech of his soule with God, said thus: O Lord if thou for this vile bodie of ours, giue vs so great and innumerable benefites, from the firmament, from the aire, from the earth, from the sea: by light, by darcknesse, by heat, by shadow, by dewes, by showers, by winds, by rains, by birds, by fishes, by beasts, by trees, by multitude of herbes, & varietie of plants, and by the ministerie of all thy creatures: O sweet Lord what maner of thinges, how great, how good, how innumerable are those which thou hast prepared in our heauenly countrey, where we shall see thee face to face? If thou do so great thinges for vs in our prison: what wilt thou giue vs in our pallace? If thou giuest so many thinges in the world, to good and euill men together: what hast thou laid vp for only good men in the worlde to come? If thine enimies & friends together are so well provided for in this life: what shall thy only friends receiue in the life to come? If there be so great sorowes in these daies of tears: what ioy shall there be in that day of mariage? If our iail contain so great matters: what shall our countrey & kingdom contain? O my Lord and God, thou art a great God; *And great is the multitude of thy magnificence and freeness.* And as there is no end of thy greatnesse, no number of thy wisdom, nor measure of thy benediction: so is there neither end, number, nor measure of thy rewardes, towards them that loue and

Apo. 19.

Psal. 30.

ght for thee. Hitherto Sainct Augustine. ✕

9 Another way to coniecture of this felicitie *How much*
to cōsider the great promises which God ma- *God hono-*
reth in the scriptures, to honor & glorifie man in *reth man,*
e life to com; *Whosoever shal honor me (saith god)* *1.Reg.2.*
will glorifie him. And the prophet Dauid as it wer *Pla.138.*
complaineth ioyfully, that Gods friends were so
much honored by him. Which he might with
much more cause haue said, if he had liued in the
new testament, and had heard that promise of
christ whereof I spake before, that his seruantes *Luc.12.*
shoulde sit down and banquet, and that himselve
shoulde serue and minister vnto them, in the king-
dome of his father. What vnderstanding can cō-
ceiue, howe great this honor shall be? But yet in
some part it may be gessed, by that he saith that *Mat.16.*
they shall sit in iudgement with him: and (as *Luc.22.*
saint Paule addeth) shall be iudges not onely of *1Cor.6*
men, but also of Angels, It may also be coniectu-
red by the exceeding great honor, which God at *Mat.10.*
certaine times hath done to his seruants, euen in
this life. Wherein notwithstanding they are pla-
ced to be despised, and not to be honored. What *Gen.12.*
great honor was it that he did to Abraham in the *14.20.*
court of so many kings of the earth, as of Pharaο, *Exod.5.*
Nimilech, Melchisedech, & the like? What ho- *6.7.8.*
nor was that he did to Moises and Aaron in the
court of Pharaο & al his court, by the woonderful *Iosu.10.*
things that they wrought? What excessiue honor
was that he did to holy Iosue, whē in the sight of
his armie, he staied the sun and moone in the
midst

Esa. 38.

3.Re. 17.

4.Re. 5.

4.Reg. 13.

A&S. 5.

A&S. 19.

A&S. 5.

Iohn. 18.

2.Tim. 4.

Apoc. 4.

midst of the firmament, at Iosue his appointment, obeieng therein (as the scripture saith) to the voice of a man? What honor was that he did to Esaie in the sight of king Ezechias, when he made the sun to goe backe tenne degrees in the heauens? What honor was that he did to Helia in the sight of wicked Achab, when he yeelde the heauens into his hands, and permitted him to saie, that neither raine, nor dew should fall vpon the ground (for certain yeeres) but by the word of his mouth onely? What honor was that he did to Elizeus in the sight of Naaman the noble Syrian, whom he cured only by his word from the leprosie: and his bones after his death, raised (but onely touching) the dead to life? Finally (not to alledge mo examples herein) what singular honor was that he gaue to all the Apostles of his son, that as many as euer they layd hands on, were healed from all infirmities, as Saint Luke saith. Nay (which is yet more) the verie girdles & napkins of Saint Paule did the same effect; and more than that also, as many as came within the only shadow of Saint Peter were healed from the diseases. Is not this marueilous honor, euē in this life? Was ther euer monarch, prince, or potentate of the world, which could vaunt of such point of honor? And if Christ did this, euē in this world to his seruants, wherof notwithstanding he saith, his kingdome was not; what honor shal we thinke he hath resolued for the worlde to come, where his kingdome shall bee, and where all his

hautes shall bee crowned as Kings with
him?

10 An other declaration yet of this matter is
bid downe by Diuines for opening of the great-
esse of this beatitude in heauen: and that is, the
consideration of three places, whereto man by
his creation is appointed. The first is his mothers
womb, the second this present world, the third is
Calum Empireum, which is, the place of blisse in
the life to come. Now in these three places, we
must hold the proportion (by all reason) which
we see sensibly to be obserued betweene the first
two. So that look in what proportion the second
doth differ from the first: in like measure must the
third differ from the second, or rather much more:
seeing that the whole earth put together, is by al
philosophie, but as a pricke or small point in re-
spect of the maruelous greatnesse of the heauens.
By this proportion then we must saie, that as far
as the whole world doth passe the wombe of one
private woman: so much in all beautie, delites,
and maiestie doth the place of blisse passe all this
whole world. And as much as a man liuing in the
world doth passe a childe in his mothers bellie, in
length of bodie, beautie, wit, vnderstanding,
learning, and knowledge: so much and far more,
doth a Saint in heauen passe men of this worlde,
all these thinges and manie moe besides. And
as much horror as a man would haue, to turne in-
to his mothers wombe againe: so much would a
purified soule haue to returne into this world a-
gain.

*The three
places wher-
to a man is
appointed.*

B
*It is ra-
ther a con-
iecture, than
grounded
upon any
sufficient
warrant, so
set down so
just a pro-
portion
herein.*

gain. The nine monthes also of life in the mothers wombe, are not so little in respect of mans life in the world, as is the longest life vpon earth, in respect of the eternall in heauē. Nor the blindness, ignorance, and other miseries of the child in his mothers wombe, are any way comparable to the blindness, ignorance, & other miseries of this life, in respect of the light, cleere knowledge, and other felicities of the life to come. So that by this also some coniecture may be made of the matter which we haue in hand.

*Two parts
of felicitie in
heauen.*

*That which
concerneth
the bodie.*

1. Cor. 15.

*Sap. 9.
Eph. 4.*

¶ But yet to consider the thing more in particular, it is to be noted, that this glorie of heauen shal haue two parts: the one belonging to the soule the other belonging to the bodie. That which belongeth to the soule, consisteth in the vision of God, as shalbe shewed after: that which belongeth to the bodie, consisteth in the change and glorification of our fleshe, after the general resurrection, that is, whereby this corruptible bodie of ours, shall put on incorruption (as S. Paul saith) and of mortall, become immortall. All this flesh (I say) of ours, that now is so comberfome, grieueth the mind; that now is so infested with so many inconueniences; subiect to so many mutations; vexed with so many diseases; defiled with so many corruptions; replenished with so infinite miseries and calamities, shall then be made glorious, and most perfect to endure for euer without mutation, and to raigne with the soule worlde without end. For it shall be deliuered from

from this lumpish heauinesse, wherwith it is pe-
 ttered in this life: fro all diseases likewise & pains
 of this life, and from all troubles and incombran-
 ces belonging to the same, as sinne, eating, drin-
 king, sleeping and such like. And it shall be set in
 a most flourishing estate of health, neuer deceua-
 ble again. So flourishing, that our Sauour Christ
 saith; that *At that day shall the iust shine as the sunne* Mat. 15.
in the kingdome of their father. A marueilous saing
 of Christ, and in humane sense almost incredible,
 that our putrified bodies should shine & become
 as cleer as the sun. Whereas in the cōtrary part, the
 bodies of the dāned shal be as black and vgly, as
 filth it selfe. So likewise all the senses together,
 finding then their proper obiects, in much more
 excellency than euer they could in this world (as
 shal be shewed after) euē euery part, sense, mem-
 ber & ioint, shalbe replenished with singular cō-
 fort, as the same shal be tormented in the dāned. I
 wil here alledge Anselm^o his words, for that they
 expresse liuely this matter. Al the glorified body
 (saith he) shal be filled with abundāce of al kind Cap. 57.
 of pleasure, the eies, the eares, the nose, the mouth
 the hands, the throte, the lungs, the hart, the sto-
 mak, the back, the bones, the marrow, the entrals
 hemselfes, and euerie part therof shal be reple-
 nished with such vnspeakable sweetnes & plea-
 sure, that truly it may be said; that *The whole man*
made to drinke of the riuer of Gods diuine pleasures, Psal. 35.
made drunken with the abundāce of Gods house. Be-
 sides all which, it hath perpetuitie, whereby it is
 made

The rewardes.

The first part.

Sap. 5.

made sure now, neuer to die, or alter from his felicitie, according to the saieng of scripture; *The iust shal liue for euer*. Which is one of the chiefest prerogatiues of a glorified bodie; for that in this, all care and feare is taken awaie, all daungers of hurt and noiance remoued from vs.

That which concerneth the soul.

12 But now to come to that point of this felicitie, which pertaineth to the soule, as the principall part, it is to be vnderstoode, that albeit there be manie things that do concur in this felicity, yet the accomplishment and perfection of happiness: yet the fountaine of al is but one only thing called by Diuines; *Visio Dei beatifica*: The sight of God that maketh vs happie. *Hac sola est summum bonum nostrum*, saith S. Augustine: This one sight of God, is our happinesse. Which Christ also affirmeth, when he saith to his father; *This life euerlasting, that men know the true God, and Iohn Christ whom thou hast sent*. Saint Paule also putteth our felicitie; *In seeing God face to face*. And S. Iohn *In seeing God, as he is*. And the reason of this is, that all the pleasures and contentations in the world, being onely sparckles and parcels sent from God: they are all contained much more perfectly and excellently in God himselfe, than they are in their own natures created: as also the perfections of his creatures are more fully in him, than in themselues. Whereof it followeth that whosoever is admitted to the vision & presence of God, he hath all the goodnes and perfection of creatures in the worlde vnitied to

Aug. l. de Tri.ca. 13.

Iohn. 17.

1. Cor. 13.

er, & presented vnto him at once. So that what
 euer deliteth either bodie or soul: there he en-
 ioyeth it wholly knit vp together as it were in one
 bundle, and with the presence thereof is rauished
 al parts both of mind and bodie: as he cannot
 imagine, thinke, or wish for any ioy whatsoever,
 but there he findeth it in his perfection: there he
 hath al knowledge, al wisdom, al beautie, al ri-
 ches, al nobilitie, al goodnes, al delite, & whatso-
 euer beside either deserueth loue and admirati-
 on, or worketh pleasure or contentation. All the
 powers of the mind shal be filled with this sight,
 the presence, and fruition of God: al the senses of our
 bodie shalbe satisfiied: God shal be the vniuersall
 felicitie of al his saintes, containing in him selfe
 all particular felicities, without end, number, or
 measure. He shal be a glasse, to our eies; musick,
 to our eares; honie, to our mouthes; most sweet &
 pleasant balm, to our sinel; he shal be light to our
 vnderstanding; contentation to our wil; continu-
 on of eternitie to our memorie. In him shal we
 ioy al the varietie of times that delite vs heer;
 the beauty of creatures that allure vs heer; all
 pleasures & ioies that content vs heer. In this
 vision of God (saith one Doctor) we shal know;
 we shal loue; we shal reioice; we shal praise. We
 shal know the very secretes and iudgementes of
 God; which are a depth without bottom. Also
 the causes, natures, beginnings, offspringes, and
 ends of al creatures. We shal loue incomparably,
 and thank God (for the infinite causes of loue that we

*Hug. li. 4.
 de anima,
 cap. 15.*

*Knowledge,
 Psal. 35,
 Loue.*

The great-
nes of ioy in
heauen.

Mat. 25.

Psal. 83.

Tya. 4. in ep.
Ioh.
Mat. 5.

see in him) and our companions as much as our
selues, for that we see the as much loued of God
as our selues: & that also for the same, for which
we are loued. Whereof insueth, that our ioy
be without measure: both for that we shall haue
a particular ioy for euerie thing we loue in God
(which are infinite) and also for that, we shall haue
ioice at the felicitie of euerie one of our compa-
nions, as much as at our owne, & by that measure
we shall haue so many distinct felicities, as we
shall haue distinct companions in our felicitie.
which being without number, it is no marvel
though Christ said; *Goe into the ioy of the Lord.*
And not, let the Lordes ioy enter into thee:
that no one hart created can receiue the ful-
fillment and greatnesse of this ioy. Heereof it followeth
lastly, that we shall praise God without ceasing
wearines, with all our hart: with all our strength
with all our powers; with all our parts: according
as the scripture saith; *Happie are they that dwell in
thy house (O Lord) for they shall praise thee eternally
without end.*

13 Of this most blessed vision of God, the
father Saint Austen writeth thus; *Happie are they
cleane of hart: for they shall see God* (saith our Saviour)
then is there a vision of God (deere brethren)
which maketh vs happie; a vision (I saie) which
neither eie hath seen in this world, nor eare hath
heard, nor hart conceiued. A vision, that passeth
all the beautie of earthlie things, of gold, of silver,
of woods, of fields, of sea, of aire, of sun, of moon, of
lastly

of Angels: for that al these thinges haue
 beautie from thence; *We shal see him face to face* 1. Cor. 3.
 (saith the Apostle) *And we shal know him, as* Aug. c. 36.
we knowe. We shal know the power of the fa- soliloq.
 ther: we shal know the wisdom of the Sonne, we 1. Cor. 13.
 know the goodnesse of the holie Ghost: we
 know the indiuisible nature of the most
 blessed Trinitie. And this seeing of the face of
 God, is the ioy of Angels, and al saints in heauen.
 This is the reward of life euerlasting; this is the
 ioy of blessed spirits: their euerlasting plesure;
 their crown of honor; their game of felicity; their
 rest; their beautiful place; their inward and
 outward ioy; their diuine paradise; their heauen-
 Ierusalem; their felicitie of life; their fulnesse of
 life; their eternal ioy; the peace of God, that
 hath al vnderstanding. This sight of God, is the
 beatitude, the total glorification of man, to
 him (I say) that made both heauen & earth, to
 him that made thee, that redeemed thee, that
 justified thee. For in seeing him, thou shalt posses-
 s; in possessing him, thou shalt loue him; in lo-
 uing him, thou shalt praise him. For he is the in-
 heritance of his people; he is the possessiō of their
 felicitie; he is the reward of their expectatiō. *I wil* Psal. 4.
thy great reward (saith he) to Abraham. O Lord,
 thou art great, & therefore no maruel if thou be a
 great reward. The sight & fruitiō of thee therefore
 is our hire, al our reward, al our ioy & felicitie,
 that we expect: seeing thou hast said; that *this is life* Iohn. 17.
euerlasting to see and know thee our true God, and Iesus

Therewards.

The first part.

whom thou hast sent.

14 Having now declared the two general parts of heavenly felicitie, the one appertaining to our soule, the other to our bodie: it is not hard to esteeme, what excesse of ioy, both of them iointed together shal work, at that happie day of our glorification. O ioy aboue al ioies, passing al ioy, without which there is no ioy, when shal I enter into thee (saith Saint Austen) when shal I enter thee to see my God that dwelleth in thee? O euerlasting kingdome; O kingdome of all eternities; O light without end; O peace of God that passeth al vnderstanding, in which the soules of saints do rest with thee; *And euerlasting ioy is upon their heads, they possesse ioy & exultation: and all paine and sorrow is fled from the.* O how glorious a kingdome is thine (O Lord) wherein al saints do reigne with thee; *Adorned with light, as with apparel; & wearing crownes of precious stones on their heads.* O kingdome of euerlasting blisse, wher thou, O Lord, the hope of al saints art, and the diadem of their perpetual glorie, reioysing them on euerie side, with thy blessed sight. In this kingdome of thine, there is infinite ioy, and mirth without sadnes; health without sorrow; life, without labor; light, without darcknes; felicitie, without abatement; goodness, without any euil. Where youth flourisheth that neuer waxeth old: life, that knoweth no end: beautie that neuer fadeth: loue, that neuer cooleth: health, that neuer diminisheth: ioy that neuer ceaseth. Where sorrow is neuer felt

Cap. 35. foli-
loquiorum.

Phil. 4.

Esai. 51.

Esai. 35.

Psal. 103.

Psal. 20.

complaint is neuer heard; matter of sadnesse is neuer seene; nor euil successe is euer feared. For that they possesse thee (O Lord) which art the perfection of their felicitie.

15 If we would enter into these considerations, as this holie man, and other his like did: no doubt but we should more be inflamed with the love of this felicitie, prepared for vs, than we are: and consequently should strue more to gaine it than we do. And to the end thou maist conceiue some more feeling in the matter (gentle reader) consider a little with me, what a ioyful day shall that be at thy house, when hauing liued in the fear of God, & atchiued in his seruice the end of thy peregrinatiō, thou shalt come (by the means of death) to passe from miserie and labor to immortallitie: and in that passage (when other men begin to fear) thou shalt lift vp thy head in hope, according as Christ promiseth, for that the time of thy saluation commeth on. Tel me what a day shall that be, when thy soule, stepping forth of prison, and conducted to the tabernacle of heaven, shall be receiued there, with the honorable companies and troupes of that place? With all those blessed spirites mentioned in scripture, as principalities, powers, vertues, dominations, Eph. 1. Thrones, Angels, Archangels, Cherubins, and Seraphins: also with the holie Apostles & disciples Colos. 1. 1. The. 1. of Christ, Patriarchs, Prophets, Martyres, Innocents, Confessors, and Saints of God? Al which shall triumph now at thy coronation and glorification, Luc. 15,

*Therewards.**The first part.*

B
** This must
 needs be
 warily take:
 otherwise,
 with the co-
 fort that is
 sought ther-
 by, ther may
 be danger
 of error also.*

cation. What ioy wil thy soule receiue in that day
 when she shal be presented, in the presence of
 those states, before the seat and maiesty the bles-
 sed Trinitie, with recital and declaratiō of al thy
 good works, and trauels suffered for the loue and
 seruice of God? When there shal be laid downe
 that honorable consistory, al thy vertuous deedes,
 al the labors that thou hast taken in thy calling,
 al thy almes; al thy praiers, al thy fasting; al thy
 innocency of life; al thy patience in iniuries;
 all thy constancy in aduersities; all thy temper-
 rance in meates; al the vertues of thy whole life.
 When al (I say) shalbe recounted there, al com-
 mended, al rewarded: shalt thou not see now the
 valure and profite of vertuous life? Shalt thou
 confesse, that gaineful and honorable is the ser-
 uice of God? Shalt thou not now be glad, and
 blesse the hour, wherein first thou resolvedst thy
 selfe to leaue the seruice of the world to serue
 God? Shalt thou not thinke thy selfe beholding
 to him or his, that perswaded thee vnto it? Veri-
 verilie.

*The ioy of
 securitie*

16 But yet (more than this) when as being
 neere thy passage heere, thou shalt consider
 what a port & hauē of securitie thou art com-
 ing to, and shalt looke backe vpon the dangers
 thou hast passed, and wherein other men are
 in hazard: thy cause of ioy shal greatly be in-
 creased. For thou shalt see euidently how
 times thou wert to perish in that iourney, if
 had not held his special hand ouer thee. The

shalt see the dangers wherein other men are; the
 death & damnation wherinto many of thy friends
 and acquaintance haue fallen; the eternal pains
 whel incurred by many, that vsed to laugh, and
 merie with thee in the world. Al which shall
 augment the felicitie of this thy blessed estate.
 And now for thy selfe, thou maist be secure, thou
 art out of al danger for euer and euer. There is no *Ios. 21. 22.*
 more need now of feare, of watch, of labor, or of
 care. Thou maist lay down al armour now better
 than the children of Israel might haue done, whe *Gen. 3.*
 they had gotten the land of promise. For there is *Sap. 17.*
 no more enemy to assaile thee; there is no more
 illie serpent to beguile thee; al is peace; al is rest;
 al is ioy; al is security. Good S. Paul hath no more *1. Cor. 9.*
 need now to labor in the minilterie of the word,
 either yet to fast, to watch, or to punish his bo-
 dy. Good olde Ierome may now cease to afflict *Ierom ep. 22.*
 himselfe both night & day, for the conquering *ad Eust.*
 this spiritual enemy. Thy onelic exercise must *Apo. 19.*
 be now to reioice, to triumph, to sing *Halleluias*,
 to the lamb, which hath brought thee to this fe-
 city, and wil keep thee in the same, world with-
 out end. What a comfort wil it be to see that lamb *Mat. 23.*
 sitting on his seat of state? If the wise men of the
 east came so far off, and so reioiced to see him in
 the manger: what wil it be to see him sitting in
 his glorie? If Saint Iohn Baptist did leape at
 his presence in his mothers bellie: what shal his *Luc. 1.*
 presence do in his roial and eternall kingdome?
 It passeth all other glorie that saintes haue in
 L. 4. heauen

The rewards.

The first part.

heauen (saith Saint Austen) to be admitted to the inestimable sight of Christ his face, and to receiue the beames of glorie, from the brightnes of his maiestie. And if we were to suffer torment euerie day, yea to tollerate the verie pains of hell for a time, therby to gain the sight of Christ, and to be ioined in glorie to the number of his saints, it were nothing in respect of the reward. O that we made such account of this matter, as this honest and learned man did: we would not liue as we do, nor leese the same for such trifles as most men doo.

Meeting
with our
friends in
heauen.

B.

* There be
diuers of
this mind:
but seeing
that the
knowledge
of father
and mother,
and such
like is earth-
lie know-
ledge, and all
earthlie
knowledge

shall then be abolished: I see not how it may be warranted that we shall then haue remembrance or knowledge of any such; sauing only as they are members of one bodie, and not as our father, kinsman, or friend. a Cyp. lib. de moralitate.

17 But to go forward yet further in this consideration: imagin besides al this, what a ioy it shall be vnto thy soule at that day, to meet with al his godlie friendes in heauen, with father, with mother, with brothers, with sisters, with wife, with husband, with maister, with scholers, with neighbors, with familiars, with kindred, with acquaintance: the welcomes, the mirth, the sweet embracements that shall be there, the ioy wherof (as noteth wel Saint Cyprian) shall be vnspeakable. Ad to this, the daily feasting, and inestimable triumph, which shall be there, at the arrival of new brethren and sisters comming thither from sinne to time, with spoiles of their enemies, conquered and vanquished in this world. O what a

com-

comfortable sight will it be to see those seates of Angels fallen, filled vp again with men and women day to day! To see the crowns of glorie set vpon their heads, and that in varietie, according to the varietie of their conquests. One *b* for *b* 2. Tim. 4. martirdome or confession, against the persecutor: an other for chastitie, against the flesh: an other for pouertie or humilitie, against the world: another for manie conquestes together, against the Diuell. There the glorious companie of Apostles (saith holy Cyprian) there the number of *Apoc. 2. 3. 4.* reioicing prophetes, there the innumerable multitude of martirs shall receaue the crownes of their deathes and sufferinges. There triumphing virgins, which haue ouercome concupiscence with the strength of continencie: there, the good alimers, which haue liberally fedde the poore, and (keeping Gods commandementes) haue transferred their earthly riches to the store-house of heauen, shall receaue their due and peculiar reward. O how shall vertue shew hir selfe at this daie? Howe shall good deedes content their doers? And among all other ioies and contentations, this shall not be the least, to see the poore soules that come thither on the sudden from the miseries of this life, howe they (I saie) shall remaine astonished, and as it were, beside themselves, at the sudden mutation, and excessiue honour done vnto them. If a poore man, that were *A comparis- son.* out of his waie, wandering alone vpon the mountaines in the midst of a darke and tempestious night

night, farre from companie, destitue of monie
 beaten with rain, terrified with thunder, shuff
 with cold, wearied out with labor, almost fami
 shed with hunger and thirst: and neare brought
 to dispaire with multitude of miseries, should
 on the suddē, in the twinckling of an eie, be pla
 ced in a goodly, large, and rich pallace, furnishe
 with all kind of cleere lights, warme fire, sweet
 smels, daintie meates, soft beds, pleasant musick
 fine apparel, and honorable companie: al prepar
 ed for him, and attending his comming, to serue
 him, to honour him, and to annoint and crowne
 him a king for euer: what would this poore man
 do? Howe would he looke? What could he saie
 Surely I thinke he could saie nothing, but rather
 would weepe in silence for ioy, his heart being
 not able to containe the sudden and exceeding
 greatnes thereof.

18 Well then, so shall it be, and much more
 with these twise happie souls, that com to heauen
 For neuer was there cold shadow so pleasant in
 hot burning sunnie day; nor the wellspring to the
 poore trauller in his greatest thirst of the sommer;
 nor the repose of an easie bed to the wearied
 seruant after his labor at night: as shall be the
 rest of heauen to an afflicted soule which com
 meth thither. O that we could cōceiue this, that
 we could imprint this in our harts (dear brother)
 would we follow vanities as we do? Would we
 neglect this matter as we do? Surely our coldness
 in seeking after these ioies doth procede of the
 sma

all opinion we do conceiue of them. For if we *The great*
 made such account and estimate of this iewel, as *account that*
 other merchants before vs (more skilfull, and wi- *saints made*
 than our selues) haue done: we would bid for *of heauen.*
 as they did, or at leastwise woulde not let it
 passe so negligently, which they sought after so
 earnestly. The Apostle saith of Christ himselfe;
proposito sibi gaudio sustinuit crucem: He laung before
the ioyes of heauen, susteined the crosse. A great *Heb. 12.*
 estimation of the matter, whiche he would buy
 so deere a rate. But what counsell giueth he
 to other men about the same? Surely none other,
Go and sell all that euer they haue, to purchase
 treasure. Sainct Paule of himselfe, what saith *Mat. 13.*
 Verilie, that *He esteemed all the world as dung:* *Phil. 3.*
 respect of the purchasing of this iewel. Sainct
 Iulius scholer Ignatius, what biddeth he? Heare *Ierom in ca-*
 his own wordes, Fire, galowes, beastes, breaking *calo go.*
 my bones, quartering of my members, cru-
 eling of my bodie, all the tormentes of the di-
 all together, let them come vpon me, so I may
 buy this treasure of heauen. Sainct Austen *Ser. 31 de*
 that learned Byshop, what offereth he? You *Sauctis.*
 haue nowe heard before, that he would be con-
 tent to suffer tormentes euerie daie, yea the verie
 tormentes of hell it selfe to gaine this ioy. Good
 word, how farre did these holy saintes differ from
 us? Howe contrarie were their iudgementes to
 vs in these matters? Who will nowe maruell *1 Cor. 1.*
 the wisdom of the worlde, iudged follie by *2. and 3.*
 god, and of the wisdom of God, iudged follie *Psal. 4.*
 by

by the world? O children of men (saith the prophet) why doe ye loue vanitie, and seeke after straw? Why do you imbrace straw, and contemne gold? Straw (I saie) and most vile chaffe, and such like will set your own house on fire, and bring you to ruin and eternall perdition?

19 But now to draw towardes an end in this matter (though there be no end in the thing itselfe) let the Christian consider whereto he is borne, and whereof he is in possibilitie, if he will. He is borne heire apparant to the kingdome of heauen, a kingdome without ende, a kingdome without measure, a kingdome of blisse, the kingdome of God himselfe: he is borne to be heire with Iesus Christ the sonne of God, to triumph with him: to sit in iudgement of maiestie with him: to iudge the very Angels of heauen with him. What more glorie can be thought vpon, except it were to become God himselfe? All the ioies, all the riches, all the glorie, that heauen containeth shall be poured out vpon him. And to make this honor yet more glorious the glorious lambe that sitteth on the throne of maiestie, with his eies like fire, his feet like burning copper, and all his face more shining than the pretious stone: fro whose seat there proceedeth thunder and lightening without end: & at whose feet the foure and twentie elders laie down their crownes: this lambe (I saie) shall rise and honor him with his own seruice. Who will not esteeme of this roiall inheritaunce? Especially seeing that

Wherto a
Christian
is borne by
baptism.

Gal. 3. & 4.

Eph. 1. & 5.

Colos. 3.

Titus. 3.

Rom. 8.

Iaco. 2.

Heb. 9.

1. Pet. 1. 3

2. Pet. 3.

Apo. 1.

Mat. 19.

Luc. 22.

1. Cor. 6.

Ap. 1. & 4.

Luc. 12.

we haue so good opportunitie to the obtaining thereof, by the benefite of our redemption, and grace purchased to vs therein.

20 Tell me nowe (gentle Reader) why wilt thou accept of this his offer? Why wilt thou account of this his kingdom? Why wilt thou buy this glorie of him for so little a labor as requireth? *Suadeo tibi emere à me aurum ignitū, basium, ut locuples fias* (saith Christ) *I counsell thee buy pure and tried gold of me, to the end thou mayst be rich.* Why wilt thou not followe this counsell (deere brother) especially of a merchant that caneth not to deceiue thee? Nothing grieueth this our Saviour more, than that men will take with such paines to buy strawe in Egypt, whereas he would sell them fine gold at a lower price: and that they will purchase puddle water, with more labour, than he would require for ten times as much price, liquor out of the very fountain it selfe. There is not the wickedst man in the world; but taketh more trauell in gaining of all (as after shal be shewed) than the most painefull seruant of God in obtaining of heauen.

21 Followe thou not their follie then (deere brother) for thou shalt see them suffer greuously at one daie, when thy heart shall be full glad thou hast no part among them. Let them go now and bestow their time in vanitie, in pleasures, in lightes of the world. Let them build pallaces, purchase dignities, adde peeces and patches of ground together: let them hunt after honors, and build

Apoc. 3.

Exod. 5.

Iere. 2.

Apoc. 21.

*The vanitie
of worldly
men.*

Luc. 6.
Luc. 12.
Mat. 26.

1. Cor. 2.
Ep. Iud.
A similitude

build castles in the aire: the day will come (thou beleue Christ himselfe) wherein thou shalt haue small cause to enuie their felicitie. If thou talk basely of the glorie and riches of saints in heauen, not esteeming them indeed, in respect of their owne, or contemning them, for that carnall pleasures are not reckoned therein, make little account of their words, for that *The sensual man* *derstandeth not the things which are of God.* If thou were promised by their maisters a good bankett, they could imagin nothing els but prouender of water, to be their best cheere, for that they haue no knowledge of daintier dishes; so these men accustomed to the puddle of their fleshly pleasures, can mount with their mind no higher than the same. But I haue shewed thee before (*gentle reader*) some waies and considerations to conceiue greater matters, albeit as I haue aduertised thee often, we must confesse stil with S. Paul, that no humane hart can conceiue the least part thereof: for which cause also it is not vnlike, that S. Paule himselfe was forbidden to vtter the thing which he had seen and heard, in his miraculous assumption vnto the third heauen.

1. Cor. 6.
Phil. 3.
2. Tim. 2. 1.
Titus. 6.
Heb. 12.
Mat. 7. 19.
35.

22 To conclude the, this game and goliardie is set vp for them that will run, as S. Paule noteth, that no man is crowned in this glorie, but such onely as will fight, as the same Apostle teacheth. *Make not euerie one that saith to Christ, Lord, Lord, that shall enter into the kingdome of heauen: but they onely who do the will of Christ his father in heauen.* Thou to c

kingdome of Christ be set out to all: yet due-
 man shall not come to raigne with Christ; but
 only, as shal be contēt to suffer with Christ.
 you art therefore to sit downe, and consider ac-
 cording to thy Sauiors counsell, what thou wilt
 do, whether thou haue so much spiritual mony,
 is sufficient to build this tower, and make this
 sure or no: that is, whether thou haue so much
 god will & holy manhood in thee, as to bestow
 pains of suffering with christ (if it be rather to
 called paines than pleasure) that so must thou
 raigne with him in his kingdome. This is the
 question, this is the verie whole issue of the mat-
 ter, and hitherto hath appertained whatsoeuer
 hath bene spoken in this booke before, either of
 particular end, or of the maiestie, bounty, and
 grace of God: and of the account he will de-
 mand of thee; also of the punishment or re-
 ward laid vp for thee. All this (I saie) was meant
 me to this onely end, that thou measuring the
 one part, and the other, shouldest finally resolue
 what thou wouldest doe, and not to passe ouer
 thy time in carelesse negligence, as many do, ne-
 glecting their own error, vntill it be too late to
 mend it.

For the loue of God then (deere brother)
 and for the loue thou bearest to thine own soule,
 shake off this dangerous securitie, which flesh &
 blood is woont to lul men in: & make some ear-
 nest resolution, for looking to thy soule for the
 to come. Remember oftē that woorthie sen-
 tence;

Rom. 8.
 Mat. 11.
 Mat. 7.
 and. 19.
 Iohn. 14.
 Luc. 14.

As I haue
be remem-
bered.

tence; *Hoc momentum, unde pendet aternitas*: The life is a moment of time, whereof al eternitie of life or death, to come, dependeth. If it be a moment and a moment of so great importance: how is it passed ouer by worldly men, with so little care as it is?

24 I might haue alledged here infinite other reasons and considerations to mooue men vnto this resolution, wherof I haue talked: & surely no measure of volume wer sufficient to cōtaine much as might be said in this matter. For that the creatures vnder heauen, yea and in heauen itself, as also in hell: all (I saie) from the first to the last, are argumentes and perswasions vnto this point: all are bookes & sermons, all do preach and crie (some by their punishment; some by their glorie; some by their beautie; & all by their creation) that we ought without delaie, to make this resolution: and, that al is vanitie; all is follie; all is iniquitie; all is miserie, beside the onely seruice of our maker and redeemer. But yet notwithstanding (as I haue said) I thought good onely to choose out these few considerations before to set downe, as chiefe and principall among the rest, to work in anie true Christian heart. And if thou cannot enter with thee (good reader) little hope is there that anie other woulde doe thee good. Wherefore here I end this first part, reseruing a few things to be said in the second, for removing of some impedimentes, which our spirituall aduersary is wont to cast against this good wo

against the first step to our saluation. Our lord
 and Sauior Iesus Christ, which was content
 to pay his own bloud for the purchasing of this
 stable inheritace vnto vs, giue vs his holy grace
 to esteem of it as the great weight of the matter
 requireth, and not by negligence to leese our
 portions therein.

The end of the first part.



THE SECOND PART OF
 THIS BOOKE.

CHAP. I.

*Of impediments that let men from this resolution:
 and first, of the difficultie or hardnes,
 which seemeth to manie to be
 in vertuous life.*



NOTWITHSTANDING
 all the reasons and consi-
 deratiōs before set down
 for inducing men to this
 necessarie resolution of
 seruing God: there want
 not manie Christians a-
 broade in the worlde,
 whose harts either intangled with the pleasures
 of this life, or giuen ouer by God to a reprobate
 M.I. sense,

Ep. Iud.
 Rom. I.

Pro. 18.
and 20.
Psa. 140.

Tob. 12.
Pro. 29.

fenſe, do yeeld no whit at al to this batterie, that hath been made, but ſhewing themſelues more hard than adamant, doo not onlie reſiſt and contemne, but alſo do ſeeke excuſes for their ſloth & wickednes, and do alledge reaſons to their own perdition. Reaſons I cal them, according to the common phraſe, though in deed there be no one thing more againſt reaſon, than that a mā ſhould become enemy to his own ſoule, as the ſcripture affirmeth obſtinate ſinners to be. But yet (as ſaie) they haue their excuſes: and the firſt & principal of al is, that vertuous life is painful & hard, and therefore they cannot endure to follow the ſame: eſpecially ſuch as haue beene brought vnder delicately, and neuer were acquainted with ſuch aſperitie, as (they ſay) we require at their hand. And this is a great, large, and vniuerſall impediment, which ſtaieſh infinite mē from imbracing the meanes of their conuerſion, for which cauſe it is fully to be answered in this place.

Lib. de compunct. cordis.

Hom. 16.
ex So.

2 Firſt then ſuppoſing that the way of vertue were ſo hard indeede, as the enemy maketh ſeeme: yet might I wel ſay with S. Iohn Chryſoſtom, that ſeing the reward is ſo great & infinite as now we haue declared: no labor ſhould ſeeme great for obtaining of the ſame. Again, I might ſaie with holie S. Auſten; That ſeing we take daily ſo great pain in this world, for auoyding ſinfull inconueniences, as of ſickneſſe, imprisonmentes, loſſe of goods, and the like: what pain ſhould we reſuſe for auoyding the eternitie of pain,

are set down before? The first of these considerations S. Paule vsed, when he said; *The sufferings of this life are not worthe of the glorie which shal be revealed in the next.* The second S. Peter vsed, when he said; *Seeing the heauens must be dissolved, & Christ come to iudgement to restore to every man according to his workes: what maner of men ought we to be, in holie conuersation?* As who would say: No labour, no paines, no trauell ought to seeme hard or great unto vs, to the end we might auoid the terror of that day. Saint Austen asketh this question: what we thinke the rich glutton in hel would doo, if he were now in this life againe? Would he take paines or no? Would he not bestirre himselfe, rather than turne into that place of torment againe? I might adde to this, the infinite paines that Christ tooke for vs; the infinite benefites he hath bestowed vpon vs; the infinite sinnes we haue committed against him; the infinite examples of saintes, that haue troden this path before; in respect of al which, we ought to make no moe at so little paines and labor, if it were true that Gods seruice were so trauelsome as many esteeme it.

But now in very deed the matter is nothing, and this is but a subtile deceit of the enemye to our discouragement. The testimony of Christ himselfe is cleere in this point; *Iugum meum suauissimum, & onus meum leue: My yoke is sweet, & my burden light.* And the deerey beloued disciple Saint Iohn, who had best cause to know his maisters

Rom. 8.

2 Pet. 3.

Luc. 19.

The wty of
vertue is
not hard.
Mat. 12.

1.Ioh.5.

The cause of
presended
difficultie.

secret heerin, faith plainly; *Mandata eius graui non sunt: His commandements are not grieuous.* What

is the cause then, why so many men do conceiue such a difficulty in this mater? Surely, one cause is (beside the subtiltie of the diuel, which is the cheefest) for that men feel the disease of concupiscence in their bodies, but do not consider the strength of the medicin giue vs against the same.

Ibidem.

They crie with Saint Paul, that *They find a lawe in their members repugning to the lawe of their mind* (which is the rebellion of concupiscence left in our flesh by original sin) but they confesse not,

2.Cor.12.

consider not with the same Saint Paul; *That the grace of God, by Iesus Christ shal deliuer them from the same.* They remember not the comfortableness of Christ to saint Paul, in his greatest temptations; *Sufficit tibi gratia mea: My grace is sufficient*

4.Reg.6.

to strengthen thee against them al. These men do not Helizeus his disciple did, who casting his eyes onely vpon his enemies, that is, vpon the huge army of the Sirians ready to assault him, thought himself lost and vnpossible to stand in their sight vntil by the praiers of the holie prophet, he was permitted from God, to see the Angels that stood there present to fight on his side, and then he well perceiued that his part was the stronger.

The force of
grace, for the
easing of ver-
tuous life

4 So these men, beholding onely our miseries and infirmities of nature, whereby daily temptations do rise against vs: do account the battel painful, and the victorie vnpossible, hauing not tasted indeed

indeed, nor euer prooued (through their owne negligence) the manifold helps of grace, & spiritual succors, which god alwaies sendeth to the, who are content (for his sake) to take this conflict in hand. Saint Paul had wel tasted that aid, which hauing reckoned vp al the hardest matters that could be, addeth; *Sed in omnibus superauimus propter eum qui dilexit nos: But we ouercome in all these combates, by his assistance that loueth vs.* And when falleth he to that woonderfull protestation: that neither death, nor life, nor Angels, nor the like, should separate him: & al this vpon the confidence of spiritual aid from Christ, whereby he ticketh not to auouch; *That he could do al thinges.* Phil.4.
Dauid also had proued the force of this assistance, who said; *I did run the way of thy commandementes,* Psal.118.
when thou didst enlarge my hart. This enlargement of hart, was by spirituall consolation of internal vntion, whereby the hart drawne together by anguish, is opened and enlarged whē grace is powdered in: euen as a drie purse is softened & enlarged by annointing it with oile. Which grace being refet, Dauid said, he did not onlie walk the way of Gods commandements easilie, but that he ran them: euen as a cart wheel which crieth & complaineth, vnder a smal burden being drie, runneth merily & without noise, when a little oile is put vnto it. Which thing aptly expresseth our state and condition: who without Gods help, are able to do nothing, but with the aid thereof, are able to do whatsoeuer he now requireth of vs.

Of difficultie.

The second part.

Psal. 118.

Psa. 18.

Iob. 12.

Rom. 5.

Heb. 6.

Mat. 1.

5 And surely I would aske these men that imagine the way of Gods law to be so hard & full of difficultie, how the prophet could saie; *I haue taken pleasure (O Lord) in the way of thy cōmandements as in al the riches of the world.* And in another place; *That they were more pleasant and to be desired, than gold or precious stone, and more sweeter than homie, or the homie combe?* By which wordes he yeeldeth to vertuous life, not onlie due estimation about all treasures in the world; but also pleasure, delight, & sweetnes: therby to confound al those that abandon and forsake the same, vpon idle, pretended, and fained difficulties. And if Dauid could saie thus much in the old law: how much more iustly may we say so now in the new, when grace is giuen more abundantly, as the scripture saith? And thou poore Christian which deceiuest thy selfe with this imagination: tel me, why came Christ into this world? Why labored he, and why tooke he so much paines heer? Why shed he his blood? Why praied he to his father so often for thee? Why appointed he the sacramentes as conduits of grace? Why sent he the holie Ghost into the world? What signifieth this word gospel or good tidings? What meaneth the word grace, & mercie brought with him? What importeth the comfortable name of Iesus? Is not all this to deliuer vs from sin? From sinne past (I saie) by his onlie death: From sin to come, by the same death, & by the assistance of his holie grace, bestowed on vs more abundantlie thā before, by al these means.

Was

Was not this one of the principal effects of christ his comming, as the prophet noted; *That craggie wates should be made straight, and hard waies plaine?* Esai. 40.
Esai. 11.
Was not this the cause why he indued his Church with so manie blessed gifts of the holic Ghost, and with diuers special graces, to make the yoke of his seruice sweete; the exercise of good life, easie; the walking in his commandements, pleasant; in such sort, as men might now sing in tribulations, haue confidence in perils; securitie in afflictions; and assurance of victorie in altemptations? Is not this the beginning, middle, & end of the gospel? were not these the promises of the prophets; the tidings of the Euangelists; the preachings of the Apostles; the doctrine, beliefe, & practise of al Saints? And finally is not this *Verbum abbreviatum*: *The word of God abbreviated*: wherein do consist al the riches and treasures of Christianitie? Esai. 10.

6 And this grace is of such efficacy and force in the soule where it entereth, that it altereth the whole state thereof: making those things cleere, which were obscure before; those things easie, which were hard and difficult before. And for this cause also it is said in scripture, to make a new spirite, & a new hart. As where Ezechiel talking of this matter, saith in the person of God: *I wil giue vnto the a new hart, and wil put a new spirit in their bowels, that they may walke in my preceptes, and keepe my commandementes.* Of the force
grace.
Eze. 11.
and 36.

Rom. 6.

So proueth
S. Aust. li. 2.
de pecc. me-
rit. Cap. 6.

Esa. 41.

world be spoken more plainly? Now for mortifying and conquering of our passions, which by rebellion doo make the way of Gods commandments vnpleasant, S. Paul testifieth cleerely that abundant grace is giuen to vs also by the death of Christ, to do the same: for he saith; *Th*
we know that our old mā is crucified also, to the end that the bodie of sin may be destroyed, and we serue no more vnto sin. By the old man & the bodie of sin S. Paul vnderstandeth our rebellious appetite & concupiscence, which is so crucified and destroyed by the most noble sacrifice of Christ, as we may by the grace purchased vs in that sacrifice, in some good measure resist & conquer this appetite, being freed so much as we are, from the seruitude of sin. And this is that noble & entire victorie (in this world begun, and to be finished in the world to come) which God promised so long ago to euery Christian soul by the means of Christ, when he said: Be not afraid, for I am with thee; step not aside, for I thy God haue strengthened thee, and haue assisted thee; and the right hand of my iust (man) hath taken thy defence. Beholde, all that fight against thee shal be confounded and put to shame: thou shalt seeke thy rebels, and shalt not find them: they shal be as though they were not, for that I am thy Lord and God.

7 Lo heer a ful victorie promised vpon our rebels, by the helpe of the right hand of Gods iust man, that is, vpon our disordinate passions, by the aide of grace from Iesus Christ. And albeit these

these rebels are not here promised to be taken
cleane awaie, but onely to be conquered & con-
founded: yet is it said; *That they shalbe as though*
they were not. Whereby is signified, that they
shal not hinder vs of our saluation, but rather ad-
uaunce and further the same. For as wild beasts,
which of nature are feare, and would rather
hurt than profite mankind; being maistred and
tamed, become verie commodious and necessa-
ry for our vses; so these rebellious passiōs of ours,
which of themselues would vtterly ouerthrow
vs, being once subdued and mortified by the
grace of God, do stand vs in singular stead to the
practise and exercise of all kinde of vertues:

A similitude.

*The use of
passions ma-
decrated.*

B.

choler or anger, to
the vnkindeling of zeal;
directed, to the pursuing of
the man hautie mind, to the
directing of the worlde;
due, to the imbracing of
great and heroical at-
tempts, in considerati-
on of the benefites recei-
ued frō God. Beside this,
the verie conflicte and
combat it selfe, in subdu-
ing these passions is left
to vs for oure great
use: that is, for our pa-
tience, humilitie, and
perseuerance in this life; and
for

** A speciall point to be consi-
dered, for the rectifying of one
point of philosophie, which is,
that the soule doth follow the
temperature of the body. And
this doe they hold, for that by
experience it is commonly seen,
that the disposition of men is
such, as the nature of their co-
mplexion doth seeme to import.
For commonly those that are san-
guine, are pleasers; those that
are flegmatik, slow; those that
are cholarik, earnest, and those
that are melancholy, solitary:
and such like. And yet the
trueth is, that the soule doth
not follow, but rather doth vse
such temperature as the body
hath, & that very well, and to
good*

2.Tim.4.

for our glorie, and crown
in the life to come : as S.
Paul affirmed of himself,
and confirmed to all o-
thers, by his example.

Prou.26.

8. Nowe then let the
slothful christian go Put
his bandes vnder his girdle,
as the scripture saith: and

Prou.20.

saie; *There is a Lion in the
waie, and a lionesse in the
path readie to deuour him,*
that he dare not go forth
of the dores. Let him say;

Prou.24.

*It is colde, and therefore he
daxeth not goe to plowe.* Let
him saie; *It is vneasie to
labour, and therefore he can
not purge his vineyard of
nettels and thistles, nor build
any wall about the same.*

That is, let him saie his
passions are strong, and
therefore he cannot con-
quer them : his bodie is
delicate, and therefore he
dare not put it to trauell:
the waie of vertuous life
is hard and vneasie, and
therefore he cannot applie
himselc thereunto. Let
him

godd vse, if the soule be good
but otherwise abuseth it
For the cōplexions are indif-
ferent: neither good nor ill of
selues; but as they are vsed
But because that most
soules are it (as we are all
original corruption) there-
fore doe most men abuse their cō-
plexions to ill: as blood, to
tonnes; fleame, to sloth; choller,
to anger; and melancholy
to secret practises of deceit,
naughtines. Wher as hot
standing, those soules that
good, do vse the well: as blood
to be valiant, and cheereful
goodnes; fleame, to moderate
their affections with sobrie-
ty; choller, to be earnest in the
seruice of God; and melancholy
to studie & cōtēplation. Wher
point notwithstanding may
easily be pardoned, so philo-
sophers (that hold many things
as wrong as it) but
this one point of error
in them, is the cause of some
others besides in weightie
matters. For out of this
some of our Diuines haue
taken their opinion, that
fountaine of sinne is origi-
nally in the bodie, and from
thence is riuied to the soule: and
thereby rather induced to thinke
the blessed Virgin was him-
self also conceived without sinne

can saie all this, & much
 more, which idle and
 foolish Christians doe
 to bring for their ex-
 cuse: let him alledge it (I
 say) as much and as of-
 ten as hee will; it is but
 an excuse, and a false ex-
 cuse, and an excuse most
 dishonorable and detra-
 ctorie to the force of
 Christ his grace, purchased vs by his bitter pas-
 sion: that nowe his yoke should be vnpleasant,
 seeing he hath made it sweet: that nowe his bur-
 den should be heauie, seeing hee hath made it
 light: that now his commandementes should be
 tedious, seeing the holy Ghost affirmeth the con-
 trarie: that now we should be in seruitude of our
 passions, seeing he hath by his grace deliuered vs,
 and made vs truly free. *If God be with vs, who will
 be against vs (saith the Apostle?) God is my helper &
 my defender (saith holy Dauid) whom shall I feare, or at
 whom shall I tremble? If whole armies should rise against
 me, yet will I atway hope to haue the victorie. And
 what is the reason? For that thou art with me (O
 Lord) thou fightest on my side: thou assistest me with thy
 helpe, by helpe wherof I shall haue the victorie: though
 the squadrons of my enemies: that is, of the
 world, & the Diuell, should rise against
 me at once: and I shall not onely haue the victo-
 ry, but also shall haue it easily, & with pleasure
 and*

Mat. ix.

1. John. 5.

John. 8.

Rom. 7.

Rom. 8.

Ps. 26. 27.

Psal. 22.

1. Ioh. 5.

and delite. For so much signifieth Sainct Iohn, that (hauing said that the commaundementes of Christ are not greuous) he inferreth presently as the cause thereof; *Quoniam omne quod natus est ex Deo vincit mundum: For that all which is born of God, conquereth the world.* That is, this grace and heauenly assistance sent vs from God, doth both conquer the world, with al difficulties and temptations therof: and also maketh the commaundements of God easie, and vertuous life most pleasant and sweet.

An obiection
on answered.

Psa. 118.

We draw
with Christ.

*The regenerate haue an induror framed in them by grace: but otherwise the natural children of Adam haue none such of themselves but only to euil.

9 But it may be you will saie Christ himselfe confesseth it to be a yoke and a burden: how can it be so pleasant and easie as you make it answer, that Christ addeth, that it is a sweet yoke and a light burden. Wherby your obiection is taken away: and also is signified further, that this is a burden which greeueth not the bearer, but rather helpeth and refresheth the same: as a burden of feathers vpon a birds backe beareth the bird, and is nothing at all greuous vnto him. So also, though it be a yoke, yet is it a sweet yoke, a comfortable yoke; a yoke more pleasant than hony, or hony combe, as saith the Prophet. And why so? Because we draw therein, with a sweet companion, we drawe with Christ: that is, with grace at one end, and our *endeuor at the other. And because when a great Oxe and a little Ox drawe together, the waight lieth all vpon the greater Ox his neck, for that he beareth vp quoth the yoke from the other: thereof it commeth

that we drawing in this yoke with Christ, which
 greater than we are: he lighteneth vs of the
 whole burthen, and onely requireth that wee
 should go on with him comfortably, and not re-
 use to enter vnder the yoke with him, for that
 the paine shall be his, and the pleasure ours. This
 signifieth expressly, when he saith, *Come you to*
me all that labour and are heauie laden, and I will re- Mat. 11.
fresh you. Heere you see that hee mooueth vs to
 this yoke, onely thereby to refresh and disburden
 vs to disburden vs (I saie) and to refresh vs: and
 not any waie to lode or agreeue vs: to disburden
 vs of the heauie lodings and yokes of this world:
 from the burden of care; the burden of melan-
 cholly; the burden of enuie, hatred, and malice;
 the burden of pride; the burden of ambition; the
 burden of couetousnesse; the burden of wicked-
 nesse; and hell fire it selfe. From all these burdens
 and miserable yokes, Christ would deliuer vs, by
 covering our neckes only with his yoke and bur-
 den, so lightned and sweetned by his holy grace,
 the bearing therof is not trauel some, but most
 easie, pleasant, and comfortable, as hath beene
 shewed.

An other cause why this yoke is so sweete,
 and the burden so light, and this waie of Gods com-
 mandementes so pleasant to good men, is loue: *Loue maketh the way*
pleasant.
 (I meane) towards God, whose commaun-
 dementes they are. For euerie man can tell, and
 hath experienced in himselfe, what a strong pas-
 sion the passion of loue is, and how it maketh easie

*The force
of loue.*

*Ser. 9. de
verbis Do-
mini.*

ſie the verie greateſt pains that are in this world. What maketh the mother to take ſuch paines in the bringing vp of hir child, but only loue? What cauſeth the wiſe to ſit ſo attentiuely at the bed ſide of her ſick huſband, but onely loue? what moueth the beaſts and birds of the aire, to ſpare from their own food, and to indanger their own liues, for the feeding and defending of their litle ones, but onely the force of loue? Sainct Auſten doth proſecute this point at large by many other examples: as of merchants, that reſuſe no aduenture of ſea, for loue of gaine: of hunters, that reſuſe no ſeaſon of euil weather, for loue of game: of ſoldiers, that reſuſe no danger of death, for loue of the ſpoile. And he addeth in the ende: that if the loue of man can be ſo great towardes creatures here, as to make labour eaſie, and indeede to ſeeme no labour, but rather pleaſure: how much more ſhall the loue of good men towardes God make all their labour comfortable, which they take in his ſeruice?

*The loue of
Chriſt to his
ſaints, and of
his ſaints to
him.*

12 This extreme loue was the cauſe, why all the paines and afflictions which Chriſt ſuffered for vs, ſeemed nothing vnto him. And this loue alſo was the cauſe, why all the trauels and torments, which manie Chriſtians haue ſuffered for Chriſt, ſeemed nothing vnto them. Imprisonmentes, tormentes, loſſe of honour, goods, and life, ſeemed trifles to diuers ſeruantes of God, in reſpect of this burning loue. This loue droue many virgins, and tender children to offer themſelues,

selues, in time of persecution, for the loue of him which in the cause was persecuted. This loue caused holy Apollonia of Alexandria; being brought to the fire to be burned for Christ, to slip out of the hands of such as led hir, and ioyfully to run into the fire of hir self. This loue mooued Ignatius, the ancient martyr, to say (being condemned to beastes, and fearing least they would refuse his body, as they had done of diuers martyrs before) that he would not permit them so to do, but would prouoke and stir them to come vpon him, and to take his life from him, by tearing his bodie in peeces.

*Euseb. lib. 6.
cap. 34.*

*Ierom in
catalogo.*

12 These are the effects then of feruent loue, which maketh euen the thinges that are most difficult and dreadfull of themselves, to appeare sweet and pleasant: and much more the lawes & commandementes of God, which in themselves are most iust, reasonable, holy, and easie: *Da amā-* Traet. 26.
tem (saith Saint Austen speaking of this matter) *in Iohan.*
& sentit quod dico: Si autem frigido loquor, nescit quid loquar: Giue me a man that is in loue with God, and he feeleth this to be true, which I saie: but if I talk to a cold Christian, he vnderstandeth not what I saie. And this is the cause, why Christ talking of the keeping of his commandements, repeateth so oftē this word loue, as the surest cause of keeping the same: for wāt wherof in the world, the world keepeth thē not, as there he sheweth. *If you loue me, keepe my commaundementes,* saith he. *Iohn. 14.*
And again; *He that hath my cōmandements & kee-*
perh

Marke this
observation.

Rom. 13.

B

* But a little before
he vlieth
the plural
number in
that case
vli. viz.

Iohn. 14. 15

I Ioh. 5.

3
Peculiar
light of un-
derstanding

peth them, he is he that loueth me. Again; *He which loueth me, will keep my commandments.* In which last words, is to be noted, that to the louer he saith, *His commaundement* in the * singular number, for that to such an one all his commaundements are but one commaundement, according to the saying of Saint Paule; *That loue is the fulnes of the lawe* for that it comprehendeth all. But to him that loueth not, Christ saith his commandments in the plurall number: signifieng thereby, that they are both manie, and heauie to him: for that he wanteth loue, which should make them easie. Which Saint Iohn also expresseth, when he saith; *This is the loue of God, when we keepe his commaundements, and his commandments are not heauie*, That is, they are not heauie to him which hath the loue of God: otherwise no maruell though they be most heauie. For that euerie thing seemeth heauie, which we do against our liking. And so by this also (gentle reader) thou maist gesse, whether the loue of God be in thee, or no.

13 And these are two meanes now, whereby the vertuous life of good men is made easie in this world. There follow diuers others, to the end that these negligent excusers may see, howe vnjust and vntrue this excuse of theirs is, concerning the pretended hardnes of vertuous living, which in verie deede is indued with infinite priuiledges of comfort, aboue the life of wicked men, euen in this world. And the next after the former, is a certaine speciall and peculiar light

vnderstanding, pertaining to the iust, and called
 in scripture; *Prudentia sanctorum*, the wisdom of Pro.9.
 saints; which is nothing else, but a certeine spar-
 kle of heauenly wisdom, bestowed by singular
 priuiledge vpon the vertuous in this life: wherby
 they receiue most comfortable light, and vnder-
 standing in spiritual matters, especially touching
 their own saluation, and things necessarie there-
 unto. Of which the prophet Dauid meant, when
 he said; *Notas mihi fecisti vias vita: Thou hast made* Psal.16.
the waies of life knowne to me. Also when he said of
 himselfe; *Super senes intellexi: I haue vnderstoode* Psal.118.
more than old men. And again in another place; *In-*
certa & occulta sapientie tue manifestasti mihi: Thou Psal.50.
hast opened to me the vnkown and hidden secrets of thy
wisdom. This is that light wherwith S. Iohn saith,
 that Christ lighteneth his seruantes: as also that
 instruction of the holie Ghost, which the same A- Iohn.1.
 postle teacheth to be giuen to the godlie, to in- 1.Ioh.2.
 struct them in al things behooueful for their sal-
 uation. In likewise this is that writing of Gods
 law in mens harts, which he promiset by the
 prophet Ieremie: as also the instruction of men Ier.31.
 immediately from God himselfe, promised by
 the prophet Esai. And finally, this is that soue- Esai.54.
 reigne vnderstanding in the law, commande-
 ments, and iustifications of God, which holie
 Dauid so much desired, and so often deman-
 ded in that most diuine Psalme, which begin-
 neth; *Blessed are the vnsported in the way: that is in* Psa.118.
this life.

Of difficultie.

The second part.

1. Cor. 2.

1. Cor. 2.

Esaï. 65.

Sap. 5.

14 By this light of vnderstanding, and supernatural knowledge & feeling from the holy ghost in spiritual things, the vertuous are greatly helped in the way of righteousness, for that they are made able to discern for their own direction matters that occur, according to the saying of Paul; *Spiritualis omnia iudicat: A spiritual man judgeth of all things. Animalis autem homo non percipit quæ sunt spiritus Dei: But the carnal man conceiveth not the things which appertain to the spirit of god.* Doth not this greatly discover the privilege of a vertuous life? The ioy, comfort, and consolation the same; with the exceeding great misery of the contrarie part? For if two should walk together the one blind, & the other of perfect sight, which of them were like to be wearie first? Whose journey were like to be more painful? Doth not a little ground wearie out a blind man? Consider in how wearisome darcknes the wicked do walke. Consider whether they be blinde or no. So Paul saith in the place before alledged, that they cannot conceiue any spiritual knowledge: is not this a great darcknes? Againe, the prophet Esaias describeth their state further, when he saith of the person of the wicked: *We haue groped like blind men after the wals, and haue stumbled at midday, as if it had been in darknes.* And in another place scripture describeth the same, yet more effectually, with the painfulnes therof, euen from the mouthes of the wicked themselves in these words: *The light of iustice hath not shined vnto vs, and the*

Understanding hath not appeered unto our eies: we
 wearied out in the way of iniquitie & perdition, &c.
 This is the talk of sinners in hel. By which words ap-
 peareth, not onlie that wicked men doo liue in
 great darknes: but also that this darknes is most
 full vnto them: and consequently that the
 contrarie light, is a great easement to the way of
 vertuous.

5 Another principal matter, which maketh
 the way of vertue easie & pleasant to them that ⁴ Internal
 talk therein, is a certein hidden and secret conso- consolation.
 lation, which God powreth into the harts of the
 that serue him. I cal it secret; for that it is known,
 of such onlie as haue felt it: for which cause,
 Christ himselte calleth it *Hidden manna, known on- Apo. 2.*
 to them that receiue it. And the prophet saith of
Great is the multitude of thy sweetnesse (O Lord) Psal. 30.
 which thou hast hidden for them that feare thee. And
 againe in another place; *Thou shalt lay aside (O Psal. 67.*
 Lord) a special chosen rain or dew for thine inheritance.
 And another prophet saith in the person of God,
 speaking of the deuout soule that serueth him: *I Osce. 2.*
 lead hir aside into a wildernes; and there I wil talke
 to hir hart. By al which words of *Wildernes, sepa-*
ing, choise, and hidden, is signified, that this is a se-
 cret priuiledge bestowed onely vpon the vertu-
 ous, and that the carnal hartes of wicked men
 haue no part or portion therein. But now, how
 great and inestimable the sweetnes of this hea-
 venly consolatio is, no toong of man can expres:
 we may coniecture by these wordes of Da-
 uid

- Ps. 35. & 64. uid, who talking of this celestial wine, attrib-
 reth to it such force, as to make al those dronke
 that tast of the same: that is to take from them
 sense and feeling of terrestrial matters, euen
 Math. 17. Saint Peter hauing dronk a little of it vpon
 Mark. 9. mount Thabor, forgot himselfe presely and
 Luc. 9. ked as a man distracted, of building tabernacle
 Psa. 35. there, and resting in that place for euer. This
 that *Torrens voluptatis*, that sweet stream of plea-
 sure, as the prophet calleth it, which commeth
 Esai. 29. from the mountains of heauen, watereth by
 (cree waies and passages) the harts and spirits
 the godlie & maketh them droonken with
 ynspcakable ioy, which it bringeth with it. This
 is a little taste in this life of the verie ioyes of hea-
 uen bestowed vpon good men, to comfort them
 withal, & to encourage them to go forward. But
 as merchants desirous to sel their wares, are con-
 tent to let you see and handle, and somtimes
 to tast the same, therby to induce you to buy
 God almightie, willing (as it were) to sel vs
 ioyes of heauen, is content to impart a certain
 tast before hand to such as he seeth are willing
 to buy: therby to make them com off roundly
 with the price, & not to stick in paieng some
 & more, as he requireth. This is that exceeding
 ioy and iubile in the harts of iust men, which
 prophet meaneth when he saith; *The voice of*
ultation and saluation is in the tabernacles of the
 And again; *Blessed is that people that knoweth*
tion: that is, that hath experienced this exten-

Psal. 117.

and pleasure of internal consolation. S. Paul
 did taste it when he wrote these words, amidst
 his labors for Christ: *I am filled with consolation, I* 2. Cor. 7.
overflow or exceedingly abundant in ioy, amidst our tri-
ulations. What can be more effectually said or
 edged, to prooue the seruice of God pleasant,
 in this? Surely (good reader) if thou haddest ta-
 sted once, but one drop of this heauely ioy, thou
 couldest giue the whole world to haue another
 the same, or at the leastwise, not to leese that
 againe.

6 But thou wilt aske me: Why thou being a
 Christian as wel as other, hast yet neuer tasted of
 this consolation? To which I answer, that (as it
 hath been shewed before) this is not meat for e-
 rie mouth: but *A chofe moisture laid aside for gods*
resistance onlie. This is wine of Gods owne seller, layd
for his spouse: as the Canticle declareth. That is,
 the deuout soule dedicated vnto Gods ser-
 uice. This is a teat of comfort, onlie for the child
 suck, and fil himselfe withal, as the prophett E-
 saie testifieth. The soule that is drowned in sin &
 pleasures of the world, cannot be partaker of
 this benefite: neither the hart replenished with
 small cares and cogitations. For as Gods Arke,
 and the idole Dagon could not stand together
 on one altar: so cannot Christ and the world
 stand together in one hart. God sent not the
 pleasant Manna vnto the people of Israel, as
 there flower and chibals of Egypt la-
 nd: so neither wil he send this heauenly con-

*The way to
 come to spi-
 ritual conso-
 lation.*

Psa. 67.

Cant. 1.

Esaie. 66.

1. Reg. 5.

Ioh. 8. 14.

15. 16.

1. Ioh. 2.

Exo. 16.

solation vnto thee, vntil thou haue rid thy selfe
of the cogitatioⁿs of vanitie. He is a wise merchant
though a liberal: he wil not giue a tast of his trea-
sure, where he knoweth there is no wil to buy.
Resolue thy selfe once indeed to serue God, and
thou shalt then feele this ioy that I talke of,
many thousands before thee haue done, and
uer yet any man was heerein deceiued. Moyses
first ran out of Egypt; to the hils of Madian
fore God appeered vnto him: & so must thy selfe
go out of worldly vanitie, before she can looke
for these consolations. But thou shalt no sooner
offer thy selfe thoroughly to Gods seruice, than
thou shalt find interteinment aboute thy expecta-
tion. For that his loue is more tender indeed
to them that come newly to this seruice, than
to those which haue serued him of old: as he sheweth
eth plainly by the parable of the prodigal sonne
whom he cherished with much more daliance
good cheer, than he did the elder brother, which
had serued him of long time. And the causes here
of are two: the one, for the ioy of the new gotten
seruant, as is expressed by Saint Luke in the text
the other least he finding no consolation at the
beginning, should turne backe to Egypt againe
as God by a figure in the childre of Israel de-
reth manifestly in these words; *When Pharaoh*
let go the people of Israel out of Egypt; God brought
not by the country of the Philistines, which was the
rest way, thinking with himself that it might repent
if they should see wars streight way rise against them

Exo 12.

Luc. 15.

Beginners
chiefly che-
rished with
spiritual
consolation.

Exo 13.

should retorne into Egypt again. Vpon which two
 uses thou maist assure thy selfe of singular con-
 solations and comforts in the seruice of God (if
 thou wouldest resolue thy selfe therunto) as al o-
 ther men haue found before thee: and by reason
 thereof haue prooued the way not hard, as world- Mat. 11.
 I me imagin it; but most easie, pleasant, & com-
 fortable, as Christ hath promised.

7 After this priuiledge of internal consolati- 5
 on, insueth another, making the seruice of GOD The quiet
 pleasant, which is the testimony of a good con- of consci-
 science, whereof S. Paul made so great account, ence.
 he called it *His glorie*. And the holy Ghost sai- 1. Cor. 13.
 eth of it further, by the mouth of the wise mā; *Se-*
ramens quasi iuge convivium: A secure mind or a Pro. 15.
and conscience is a perpetual feast. Of which we may
 see, that the vertuous man hauing alwaies this
 secure mind, and peace of conscience, liueth al-
 waies in festiual glorie and glorious feasting.
 And how then, is this life hard or vnpleasant, as
 thou imagine? In the contrarie side, the wicked
 man hauing his conscience vexed with the pri-
 e of sinne, is alwaies tormented within it selfe:
 we read that Cain was, hauing killed his bro-
 ther Abel; & Antiochus, for his wickednes done Gen. 4.
 at Ierusalem; and Iudas for his treason against 1. Mac. 6.
 his maister: and Christ signifieth it generally of Mat. 27.
 naughty men, when he saith; that *They haue a* Acts. 1.
worme which gnaweth their conscience within. The Mar. 9.
 reason whereof the scripture openeth in ano-
 ther place, when it saith; *All wickednesse is full of* Sap. 7.
fear,

feare giuing testimonie of damnation against it selfe, therefore a troubled conscience alway suspecteth cruel matters. That is, suspecteth cruel things to be imminent ouer it selfe, as it maketh account to haue deserued. But yet further, aboue al other, holie Job most liuely setteth forth this miserable state of wicked men, in these wordes; *A wicked man* *prooued al the daies of his life, though the time be certain how long he shal play the tyrant: the sound of terror is alwaies in his eares, & although it be in time of peace, yet he alway suspecteth some treason against him: he beleeueth not that he can rise again from darknes, light: expecting on euerie side the sword to come vpon him. When he sitteth down to eat, he remembreth that the day of darcknes is readie at hand for him: tribulation terrifieth him, and anguish enuironeth him, euen as a king is enuironed with soldiers when he goeth to war.*

-18 Is not this a maruelous description of a wicked conscience vttered by the holie Ghost him selfe? What can be imagined more miserable than this mā, which hath such a boucherie, & slaughter-house within his owne hart? What feares what anguishes are heere touched? S. Chrysostom discouerseth notably vpon this point; Such is the custome of sinners (saith he) that they suspect al thinges, doubt their owne shadowes, they are afeard at euery little noise, and they think euerie man that commeth towards them to come against them. If men talk together, they think they speak of their sins. Such a thing sinne as it bewraith it selfe, though no man accuse it

condemne

Iob. 15.

The trouble
of an euil
conscience.Hom. 8. ad
Pop. Antio-
chenos.

condemne it selfe, though no man beare wit-
 nesse against it, it maketh alwaie the sinner fear-
 full, as iustice doth the contrarie. Hear howe the
 scripture doth describe the sinners feare, and the
 mans libertie; *The wicked man flieth though no* Prou.28.
man pursue him (saith the scripture.) Why doth
 he flie if no man doe pursue him? For that hee
 hath within his conscience an accuser pursuing
 him, whome alwaies he carrieth about him. And
 he cannot flie from himselfe; so can he not flie
 from his accuser within his conscience: but wher-
 euer he goeth, he is pursued and whipped by
 the same, and his wound vncurable. But the iust
 man is nothing so; *The iust man* (saith Salomon) Prou.28.
is confident as a Lion. Hitherto are the wordes of
 sanct Chrysostom.

9 Whereby, as also by the scriptures alled-
 ged, we take notice yet of an other prerogative
 of a vertuous life, which is hope or confidence, the
 dearest treasure, the richest iewel, that Christi-
 an men haue left them in this life. For by this we
 passe through all afflictions, all tribulations, and
 diuersities, most ioifully, as S. Iames signifieth. Iacob.1.
 By this we saie with S. Paul; *We do glorie in our tri-* Rom.5.
bulations, knowing that tribulation worketh patience;
and patience prooue; and prooue hope; which confoun-
th vs not. This is our most strong and mightie
 comfort, this is our sure ankor in all tempestuous
 times, as Saint Paule saith; *We haue a most strong* Heb.6.
hope (saith he) *which doe flie vnto the hope proposed*
in our hands on the same; which hope, we hold as a sure
 and

6.
The hope of
vertuous
men.

Of difficultie.

The second part.

Eph. 6.
1. The. I.

and from armor of our soule. This is that noble Gale
salutis, the head-peece of saluation, as the same
Apostle calleth it, which beareth off al the blow
that this world can laie vpon vs. And finally, this
is the onely rest set vp in the heart of a vertuous
man; that come life; come death; come health
come sicknes; com wealth; com pouertie; com
prosperitie, com aduersitie, com neuer so tempe
stuous storms of persecutiō, he sitteth down qui
etly, & saith calmly with the prophet; *My trust*
in God, and therefore I feare not what flesh can do vnto
me. Nay, further with holy Iob amidst all his mi
series he saith; *Si occiderit me in ipso sperabo: If God*
should kil me, yet would I trust in him. And this is (as
the scripture said before) to be as confident as
Lion. Whose propertie is to shew most courage
when hee is in greatest perill, and neerest his
death.

Psal. 55.

Iob. 13.

Psal. I.

Prou. 10.

Prou. 11.

Iob. 11.

20 But now as the holy Ghost saith; *Non*
impij, non sic. The wicked cannot saie this: they
haue no part in this confidēce, no interest in the
consolation; *Quia spes impiorum peribit,* saith the
scripture; *The hope of wicked men is vain and shal per*
ish. And again, *Præstolatio impiorum furor: The ex*
pectation of wicked men is furie. And yet further, *Spes*
impiorum abominatio animæ: The hope of wicked
men is abomination, and not a comfort vnto the
soule. And the reason heereof is double. First, for
that in verie deed (though they say the contrarie
in wordes) wicked men doe put their hope and
confidence in GOD: but in the worlde, and

their riches; in their strength; friends; and authorities; and finally in the *Deceiuing arm of man*. Euē Iere. 17.
the prophet expresseth in their person, when
saith; *we haue put a lie for our hope*. That is, we Esai. 28.
haue put our hope in things transitorie, whiche
haue deceiued vs, and this is yet more expressed
by the scripture, saien; *The hope of wicked men is as* Sap. 5.
a gasse, which the winde bloweth awaie, and as a bubble
of water which a storme disperseth: & as a smoke, which
the wind bloweth abroad: and as the remembrance of a
best that staieth but one day in his Inne. By al which
metaphors, the holy Ghost expresseth vnto vs,
both the vanitie of the things, wherein indeed the
wicked do put their trust, and how the same say-
eth them after a little time, vpon euerie small
occasion of aduersitie that falleth out.

21 This is that also which God meaneth, Esai. 30.
whē he so stormeth & thundereth against those and 36.
which go into Egypt for help, and do put their
confidence in the strength of Pharaο, accursing
them for the same: & promising that it shall turn
to their own confusion: which is properly to be
vnderstood of all those, which put their chief cō-
fidence in worldly helps: as all wicked men doe; Iere. 17. 48.
whatsoeuer they dissemble in words to the cōtra-
ry. For which cause also of dissimulatiō, they are
called hypocrites by Iob: for whereas the wise mā
saith; *The hope of wicked men shall perish*. Iob saith;
The hope of hypocrites shal perish. Calling wicked
men hypocrites, for that they saie, they put their
hope in God, whereas indeed they put it in the
world.

Pro. 10.
Iob. 8.

world: Which thing beside scripture, is euident also by experience: For with whome doth the wicked man consult in his affaires and doubts? with God principally, or with the world? Whom doth hee seeke to, in his afflictions? Whome doth he call vpon in his sicknesse? From whome hopeth he comfort in his aduersities? To whom yecldeth he thanks in his prosperities? When a worldly man taketh in hand anie worke of importance, doth he first consult with God about the euent therof? Doth he fall down of his knees, and aske his aid? Doth he refer it wholly & principally to his honor? If he doe not: howe can he hope for aid therein at his handes? Howe can he repaire to him for his assistaunce, in the dangers and lets that fall out about the same? Howe can he haue anie confidence in him, which hath no part at all in that work? It is hypocrisie then (as Iob truely saith) for this man to affirme that his confidence is in God: whereas in deede, it is in the world; it is in Pharao; it is in Egypt; it is in the arme of man; it is in a lie. He buildeth not his house with the wise man vpon a rock: but with the foole vpon the sands: and therefore (as Christ well assureth him;) *When the raine shall come, and floudes descend, and windes blow, & altogether shal ruse vpon the house (which shall be at the houre of death) then shall this house fall, and the fall of it shall be great.* Great, for the change that he shall see: great, for the great horror which he shall conceiue: great, for the great miserie which he shall suffer:

suffer: great, for the vnspeakeable ioyes of heauē lost: great, for the eternall paines of hell fallen into: great euerie waie assure thy selfe (deer brother) or els the mouth of God would neuer haue vsed this world, great: and this is sufficient for the first reason, why the hope of wicked men is vain: for that in deede they put it not in God, but in the world.

22 The second reason is, for that albeit they *Wicked men* should put their hope in God (yet liuing wicked- *cannot hope* ly) it is vain, and rather to be called presumption *in God.* than hope. For vnderstanding wherof, it is to be noted; that as there are two kindes of faith recounted in scripture (the one a dead faith without good works, that is, which beleueth all you say of Christ, but yet obserueth not his commaundements; the other, a liuely: a iustifieng faith, which beleueth not onely, but also worketh by charitie, as S. Paules wordes are.) So are there two hopes following these two faithes: the one of the good, proceeding of a good conscience, wherof I haue spoken before: the other of the wicked, resting in a guiltie conscience, which is in deede no true hope, but rather presumption. This Saint Iohn prooueth plainly, when he saith, *Brethren if our heart reprehend vs not, then haue we confidence with* 1. Iohn. 3. *God.* That is, if our heart be not guiltie of wicked life. And the words immediately following doe more expresse the same, which are these, *Whensoever we aske we shall receaue of him, for that we keep his commandementes, and do those things which are* pleasing

Iacob. 2.

Matt. 7.

1. Cor. 13.

and 15.

Rom. 1.

Gal. 3.

Eph. 2.

1.Tim.1.

Saint Au-
sten lib.de
doct.Chr.
cap.37.

Saint Au-
sten in pre-
fas.Psal.31.

7.
Libertie of
the soule.

John 8.

pleasing in his sight. The same confirmeth Saint
Paule, when he saith, that *The end of Gods com-
mandementes is charitie from a pure heart, and a good
conscience*. Which words, S. Austen expounding
in diuers wordes, and in diuers places of his
workes, prooueth at large, that without a good
conscience, there is no true hope that can be ob-
ceiued. Saint Paule (saith he) addeth (from a
good conscience) Because of hope: for he which
hath the scruple of an euill conscience, dispaireth
to attaine that which he beleueth. And again; E-
uerie mans hope is in his own conscience, according
as he feeleth himselfe to loue God. And againe
in an other book, the Apostle putteth a good con-
science for hope; for he only hopeth which hath
a good conscience: and he whom the guilt of a
euill conscience doth prick, retireth backe from
hope, and hopeth nothing but his owne damna-
tion. I might heere repeat a great manie more
priuiledges and prerogatiues of a vertuous life
which make the same easie, pleasant, and com-
fortable, but that this chapter groweth to be long
and therefore I will only touch (as it were in pas-
sing by) two or three of the other pointes of the
most principall: which notwithstanding would
require large discourses to declare the same, ac-
cording to their dignities. And the first is the in-
estimable priuiledge of libertie and freedom
which the vertuous do enioy aboue the wicked
according as Christ promiseth in the se words;
*you abide in my commandements, you shall be my schol-
lers*

indeed, & you shall know the truth, & the truth shall
 you free. Which wordes S. Paule as it were ex- 2. Cor. 3.
 bounding, saith: *Where the spirit of the Lord is, there
 freedom.* And this freedom is ment, from the
 trannie and thraldom of our corrupt sensualitie
 concupiscence, wherunto the wicked are so in
 traldome, as there was neuer bondman so in
 traldome to a most cruel and mercilesse tyrant.
 This in part, may be cōceiued by this one exam- *An example*
 ple. If a man had married a rich, beautiful, & noble *to expresse*
 gentlewoman adorned with al gifts and graces, *the bondage*
 which may be deuised to be in a woman, & yet *of wicked*
 notwithstanding, should be so sotted & intang- *men to their*
 ed with the loue of some foule & dishonest beg- *sensualitie.*
 ger, or seruile maid of his house, as for hir sake to
 abandon the cōpanie and friendship of the said
 wife: to spend his time in daliance and seruice of
 his base woman: to run, to go, to stand at hir ap-
 pointment: to put all his liuing & reuenues in
 hir hands, for hir to consume and spoile at hir
 pleasure: to denie hir nothing, but to wait and
 reue hir at hir beck: yea, & to cōpel his said wife
 to do the same: would you not thinke this mans
 life miserable & most seruile? And yet surely, the
 truitude whereof we talke, is farre greater, and
 more intollerable than this. For no woman or o-
 ther creature in the worlde, is, or can be of that
 beautie or nobilitie, as the grace of Gods spirit
 to whome man by his creation was espoused,
 which notwithstanding, we see abandoned,
 contemned, and reiected by him, for the loue
 of

of sensualitie hir enimie, and a most deformed creature in respect of reason: in whose loue notwithstanding, or rather seruitude, we see wicked men so drowned, as they serue hir daie and night with all paines, perils, and expenses, and do constrain also the good motions of Gods spirit to giue place at euerie becke and commaundement of this new mistres. For wherefore doe they labour? Wherefore doe they watche? Wherefore doe they heape riches together, but onely to serue the sensualitie, and hir desires? Wherefore doe they beat their braines, but onely to satisfie this cruel tyrant and hir passions?

*The miserie
of a man ruled
by sensualitie.*

2.Re.11.
Iudge.14.
3.Reg.11.

23 And if you will see indeede how cruel and pitifull this seruitude is: consider but some particular examples thereof. Take a man whom she ouer-ruleth in anie passion; as for example in the lust of the flesh, and what paines taketh for hir? How doth he labour, how doth he sweate in his seruitude? How mighty and strong doth he feele hir tyrannie? Remember the strength of Sampson, the wisdom of Salomon, the sanctitie of Dauid ouerthrowne by this tyrannie. Iupiter, Mars, and Hercules, who for their valiant otherwise were accounted Gods of the painit were they not overcome and made slaues by the inchantment of this tyrant? And if you will further see of what strength she is, and how cruelly she executeth the same vpon those that Christ hath not deliuered from her bondage: consider (for examples sake in this kinde) the pitifull

from disloyal wife, who, though she know that
committing adultrie, she runneth into a thou-
sand dangers and inconueniences (as the losse of
Gods fauor; the hatred of hir husband; the dāger
of punishment; the offence of hir frinds) the vtter
dishonor of hir person (if it be known, and final-
ly the ruin and peril of bodie and soul) yet to
offend this tirant, she wil venture to commit the
same, notwithstanding any dangers or perils what-
euer.

4 Neither is it onlie in th's one point of car-
nall lust, but in al other, wherein a man is in serui-
ce to this tirant, and hir passions. Looke vpon *An ambitious*
ambitious or vain glorious man, see how hee *ous man.*
serueth his mistresse: with what care and dili-
gence he attendeth hir commandements, that
he follow after a little wind of mens mouthes:
he pursue a little feather flieng before him in the
air: you shal see that he omitteth no one thing,
at one time, no one circumstance for gaining
prof. He riseth betime, goeth late to bed: trot-
teth by day, studieth by night: heer he flattereth,
there he dissembleth: heer he stoopeth, there he
maketh big: here he maketh frinds, there he pre-
pareth enimies. And to this onlie end he refer-
reth al his actions, and applieth al his other
powers: as, his order of life, his cōpanie keeping,
his clothes of apparel, his house, his table, his hor-
ses, his seruants, his talk, his behauior, his iests, his
games, and his very going in the street.

In likewise he that serueth his ladie in *A comely*
passion *man.*

passion of couetousnes: what a miserable slaue doth he abide? His hart being so walled in prison with monie, as he must only think therof, stand therof, dream therof, & imagine only new wayes to get the same, & nothing else. If you should see a christia man in slavery vnder the great Turk, bound in a gallie by the leg with chains, there to serue by rowing for euer: you could not but take compassion of his case. And what then shall we do of the miserie of this man, who standeth in captiuitie to a more base creature than a Turk, or any other reasonable creature, that is to a peece of mettall, in whose prison he lieth bound, not onlie by the feet, in such sort as he may not go any where against the commoditie and commodity of the same: but also by the hands, by the mouth, by the eies, by the eares, and by the hart, so as he may neither do, speak, see, hear, or thinke any thing, but the seruice of the same? was there euer seruitude so great as this? Doth not Christ say truly now; *Qui facit peccatum, seruus est peccati*. He that doth sin, is a slaue vnto sin? Doth not S. Peter say wel; *A quo quis superatus est huius & seruus est*. A man is slaue to that whereof he is conquered.

26 From this slavery then are the vertues deliuered, by the power of Christ, & his assistance in somuch, as they rule ouer their passions in reason, and are not ruled therby. This God promised by the prophet Ezechiel saieng; *And ye shall know, that I am their Lord, when I shall break the chains of their yoke, and shall deliuer them from*

Iohn. 8.

Rom. 6.

2. Pet. 2.

Ezc. 34.

ner of those that ouer-ruled them before. And this benefit holie Dauid acknowledged in himselfe; when he vsed these most effectuous wordes to god; *O Lord I am thy seruant, I am thy seruant, and child of thy handmaid: thou hast broken my bones, and I wil sacrifice to thee a sacrifice of praise.* This benefit also acknowledgeth Saint Paule when he saith that *Our old man was crucified to the end the lawe of sin might be destroyed & we be no more in seruitude to sin:* vnderstanding by the old man, and the bodie of sin our concupiscence, mortified by the grace of Christ in the children of God.

After this priuilege of freedom, followeth another of no lesse importance than this, & that is certaine heauenly peace and tranquillitie of mind, according to the saieng of the Prophet; *Thus est in pace locus eius, His place is made in peace.* And in another place; *Pax multa diligentibus legem Domini, There is great peace to them which loue thy law.* And on the contrarie side, the prophet Esai re- ceiveth this sentence often from god; *Non est pax inquit Dominus: The Lord saith; Ther is no peace to the wicked.* And another prophet saith of the wicked men; *Contrition and infelicitie is in theirs, and they haue not known the way of peace.* The reason of this difference hath beene declared before, in that which I haue noted of the diuersitie of good and euil men touching their passions: the vertuous, hauing now (by the aid of Christ his grace) subdued the greatest force of their said passions, do passe on their life most

Rom. II.

Esai. 57.

Iaco. 3.

*Two causes
of disquiet-
nes in wic-
ked men.*

Pro. 30.

sweetly and calmly, vnder the guide of his spirit without anie perturbations that much trouble them, in the greatest occurrents of this life. But the wicked men not hauing mortified the passions, are tossed and troubled with the same as with vehement and contrarie windes. And therefore their state and condition is compared by Esay to a tempestuous sea, that neuer is quiet, and by S. Iames, to a citie or countrey, where the inhabitants are at war and sedition among themselves. And the causes hereof are two: first, that the passions of concupiscence, being many and almost infinite in number, doe lust after infinite thinges, and are neuer satisfied, but are like those bloud-suckers which the wise man speaketh of, that crie alwaies, Giue, giue, and neuer ho. As for example: when is the ambitious man satisfied with honor? Or the incontinent man with carnalitie? Or the couetous man with money? Neuer truely: and therefore, as that moth cannot but be greatly afflicted, which should haue manie children crieng at once for meat, she hauing no bread at all to breake vnto them: so the wicked man, being greedily called vpon by almost infinite passions, to yeeld them their desires, must needs be vexed and pitifully tormented; especially, being not able to satisfie any one of their smallest demandes.

28 Another cause of vexation is, for that these passions of disordinate concupiscence, oftentimes one contrarie to the other, and doe

man

mand contrarie thinges, representing most liuely the confusion of Babell: where one tooke Gen. 11.
spoke against an other, and that in diuers, & contrarie languages. So we see oftentimes, that the desire of honor saith, Spend here: but the passion of auarice saith, Hold thy handes. Lecherie saith, Venture heere: but pride saith, No, it may turne to thy dishonor. Anger saith, Reuenge thy selfe here: but ambition saith, It is better to dissemble. And finally here is fulfilled that, which the prophet saith, *Vidi iniquitatē, & contradictionem in ciuitate: I haue seene iniquitie, and contradiction in the selfe same citie.* Iniquitie, for that all the demands of these passions are most vniust, in that they are against the word of God. Contradiction, for that one crieth against the other in their demaundes. From all which miseries God hath deliuered the iust, by giuing them his peace., *which passeth all Phil. 4.
vnderstanding,* as the Apostle saith, and which the Io. 14. 17.
world can neuer giue nor taste of, as Christ himselfe Mat. 10.
affirmeth.

29 And these manie causes may be alledged
now (besides many others, which I passe ouer) to
iustifie Christes wordes, that his yoke is sweet &
easie: to wit, the assistance of grace, the loue of
God, the light of vnderstanding from the holic
ghost, the internall consolation of the mind, the
quiet of conscience, the confidence thereof pro-
ceeding, the libertie of soule and body, with the
sweet rest of our spirites, both towards GOD,
towards our neighbour, and towards our selues.

*Expectation
of reward.**An example.*Gen. 40.
41. 45.

By al which means, helps, priuileges, and singular benefits, the vertuous are assisted about the wicked, as hath bene shewed: and their way made easie, light, and pleasant. To which also we may ad as the last, but not the least comfort, the expectation of reward: that is of eternall glorie and felicitie to the vertuous; and euerlasting damnation vnto the wicked. O how great matter is this, to cōfort the one, if their life were painful in godlines: & to afflict the other, amidst al the great pleasure of sin! The laborer, when he thinketh on his good pay at night, is incouraged to go thorough though it be painful to him. Two that should passe together towards the country, the one to receiue honor for the good seruice done abroad; the other as a prisoner to be arraigned of treasons, cōmitted in forrein dominions against his soueraigne, could not be like merrie in their In vpon the way, as it seemeth to me: and though he that stood in danger, should sing, or make shew of courage and innocency, yet set a good face vpon the matter; yet the other might wel think, that his hart had many a cold pul within him: as no dowt but al wicked men haue, when they think with themselues of the li to com. If Ioseph and Pharaos baker had know both their distinct lots in prison (to wit, that such a day one should be called forth to be made Lord of Egypt, and the other to be hanged on a paire of gallowes) they could hardly haue been equally merrie: whiles they liued together

time of their imprisonment. The like may be said,
and much more truly, of vertuous & wicked men
in this world. For when the one doth but think
upon the daie of death (which is to be the daie of
their deliuerance from this Prison) their harts cā-
not but leap for verie ioie, considering what is to
ensue vnto them after. But the other are afflicted,
and fall into melancholie, as often as mention
or remembrance of death is offered: for that they
are sure that it bringeth with it their bane, accor-
ding as the scripture saith; *The wicked man being* Pro. 12.
dead, there remaineth no more hope vnto him.

30 Wel then (deer brother) if al these things
be so, what should staie thee now at length to
make this resolution, which I exhort thee vnto?
Wilt thou yet say (not withstanding al this) that
the matter is hard, the way vnpleasant? Or wilt
thou beleue others that tel thee so, though they
know lesse of the matter than thy selfe? Beleeue
rather the word and promise of Christ, which Mat. 11.
assureth thee the contrarie: beleeue the reasons
before alledged, which do prooue it euidently:
beleeue the testimonie of thē which haue expe-
rienced it in themselves (as of king Dauid, Saint
Paul, and Saint Iohn the Euangelist, whose testi-
monies I haue alledged before of their owne
roofe) beleeue many hundreds, which by the
grace of GOD are conuerted daily in Christen-
dom from vicious life, to the true seruice of God:
which do protest themselves to haue found
more, than I haue sayd, or can say in this matter.

* The ſold-
lier that the
Gospel is any
where recei-
ued, the moe
examples of
ſound con-
uerſion are
there to be
found: and
yet on the o-
ther ſide, it
is not to be
denied, but
that a kind
of remorse
or ſorrowing
(eſpecially
for the ex-
ternal, or
groſſer offen-
ces) is oft to
be found, not
only among
counterſet
Chriſtians,
but among
the heathen
a ſo.

Pſal. 106.

31 And for that thou maiſt replie heer, & ſay,
that ſuch men are not* where thou art, to giue
this testimonie of their experience: I can & do af-
ſure thee, vpo cōſcience before God, that I haue
talked with no ſinale number of ſuch my ſelfe, to
my ſingular comfort, in beholding the ſtrong
hand & exceeding bountifulnes of Gods sweet-
nes towards thē in this caſe. Oh (deer brother)
no tong can expreſſe, what I haue ſeen heerin: &
yet ſaw I not the leaſt part of that which thei felt.
But yet this may I ſaie, that thoſe which are
known to be ſkilful, & to deale ſo ſincerely with
all, that other diſburden their conſciences vnto
them for their comfort or counſell, or ſome part
of thoſe, whereof the prophet ſaith, *That they
work in multitudes of waters, and do ſee the maruells of
God in the depth.* In the depth (Iſaie) of mens con-
ſciences, vttered with infinite multitudes of
teares, when God toucheth the ſame with his
holy grace. Beleue me (good reader) for I ſpeake
in trueth before our Lord Ieſus, I haue ſeene ſo
great and exceeding conſolatiōs, in diuers great
ſinners after their cōuerſion, as no hart cā almoſt
conceiue: and the hearts which receaued them,
were hardly able to containe the ſame: ſo abun-
dantly ſtilled down the heauenly dew, from the
moſt liberall & bountifull hand of God. And that
this maie not ſeem ſtrange vnto thee, thou muſt
know, that it is recorded of one holic mā cal-
led Effrem, that he had ſo marueilous great cōſo-
latiōs after his cōuerſion, as he was oftē cōſtrai-
ned

ned to crie out to God; O Lord retire thy hand from me a little, for that my heart is not able to receaue so extreeme ioy. And the like is written of S. Barnard: who for a certain time after his cōuerſion from the world, remained as it were de- priued of his ſenſes by the exceſſiue conſolati- ons he had from God.

*Goſt. in vita
Barn.*

32 But yet if all this cannot mooue thee, but thou wilt ſtill remaine in thy diſtruſt, heare the teſtimonie of one, whome I am ſure thou wilt not diſcredit, eſpecially ſpeaking of his own ex- perience in himſelfe. And this is the holy martyr & doctōr Saint Cyprian, who writing of the very ſame matter to a ſecret friend of his, called Do- natuſ, confeſſeth that he was before his conuer- ſion of the ſame opinion that thou art of: to wit, that it was impoſſible for him to chāge his man- ners, and to finde ſuch comfort in a vertuous life as after he did: being accuſtomed before to all kind of looſe behauiour. Therefore he beginneth his narration to his friend in this ſort; *Accipe quod ſentitur antequam diſcitur*. Take that which is left, before it be learned: and ſo followeth on with a large diſcourſe, ſhewing that he prooued nowe by experience, which he could neuer beleue be- fore his conuerſion, though God had promiſed the ſame. The like writeth Saint Auſten of him- ſelfe in his booke of confeſſion: ſhewing that his paſſions would needs perſuade him before his cōuerſion, that he ſhould neuer be able to abide the aſteritie of a vertuous life, eſpecially tou- ching

Lib. ep. I.

*Lib. 6. conf.
cap. 12.*

Lib. 8. conf.

Psal. 34.

Psal. 115.

ching the finnes of the flesh (wherein he had liued wantonly, vntill that time) it seemed impossible that he could euer abandon the same, & liue chastly: which notwithstanding hee felt easie, pleasant & without difficultie afterward. For which he breaketh into these wordes: My God, let me remember and confesse thy mercies to- wardes me: let my verie bones reioice and saie vnto thee; *O Lord, who is like vnto thee? Thou hast broken my chaines and I wil sacrifice to thee a sacrifice of thanksgiuing.* These chaines were the chaines of concupiscence, wherby we stood bounden in captiuitie before his conuersion, as he there confesseth: but presently thereupon he was deliuered from the same, by the help of Gods most holy grace.

33 My counsell should be therefore (gentle reader) that seeing thou hast so manie testimonies, examples, reasons, & promises of this matter, thou shouldest at least proue once by thine own experiēce, whether this thing be true or no: especially seeing it is a matter of so great importance, and so worthie thy triall: that is, concerning so neere thy eternall saluation as it doth. If a mean fellow shuld com vnto thee, & offer, for hazarding of one crowne of golde, to make thee a thousand by Alchimie, though thou shouldest suspect him for a coufener: yet the hope of gaine being so great, & the aduenture of so small losse; thou wouldest go nigh for once to prooue the matter. And how much more shouldest thou doe

it in this case, where by prooffe thou canst leese nothing: & if thou speed well, thou maist gain as much as the euerlasting ioy of heauen is woorth?

34 But yet here by the waie, I maie not let passe to admonishe thee of one thing, which the ancient fathers and saintes of God that haue passed ouer this riuer before thee (I meane the riuer diuiding between Gods seruice & the world) do

*Resistance
at the begin-
ning.*

affirme of their own experience: and that is, that as soone as thou takest this work of resolution in hand, thou must expect assaults, combats, and open warre within thy self: as Saint Syprian, Saint Austen, Saint Gregorie, and Saint Barnard do affirm, and vpon their own prooffe. This do Cyrill and Origin shewe in diuers places at large. This

*Cyp. li. i. ca. 1
Aug. lib. i.
doct. c. 23.*

doth Saint Hilarie prooue by reasons and examples. This doth the wise man forewarne thee of,

*Greg. Mor.
4. c. 24. li. 30.
cap. 18.*

willing thee; *When thou art come to the seruice of God, to prepare thy minde vnto temptation.* And the

*Bar. in ps. 90
Cir. li. de ora.*

reason of this is, for that the Diuel possessing quietly thy soule before, laie still, and sought onely

*Or. hom. 3. in
Euo. & Les.
& 11. Iosue.*

meanes to content the same, by putting in new and new delites, and pleasures of the flesh. But

*Hi. in ps. 118
Eccl. 2.*

when he seeth thou offereist to goe from him: he beginneth straight to rage, and to moue sedition within thee, and to tesse vp and downe both heauen and earth, before he will leese his kingdom in thy soule. This is euident by the example of him whome Christ comming down from the hill, after his transfiguration, deliuered from

Mar. 9.

adeafe and dumme spirite. For albeit the diuell

would

Gen. 31.

B

** He was very greenous unto him before: but he did not follow after him in hostile manner till he departed from him*

Exod. 5.

The conuersion of S Aust.

B

** Yet some points of the story at large are such, as that a man may as well doubt the readines of sazan to illude & deceiue: as behold to our comfort the goodnes of God in his conuersion.*

would seeme neither to heare nor speake, while he possessed that bodie quietly: yet when Christ commaunded him to go out, he both heard, and cried out, and did so teare and rent that poor bodie before he departed, as all the standers by thought him indeed to be dead. This also in figure was shewed by the storie of Labā, who neuer persecuted his sonne in law Iacob, vntill he would depart from him. And yet more was this expressed in the doinges of Pharao, who after once he perceiued that the people of Israel meant to depart from his kingdom, neuer ceased greeduously to afflict them, (as Moises testifieth) vntill God vtterly deliuered the out of his handes with the ruin & destruction of al Egypt their enemies. Which euent the holy doctors & saints of the church haue expounded to be a plain figure of the deliuerie of souls frō the tirānie of the diuel.

35 And now if thou wouldest haue a liuely example of al this that I haue saied before, could alledg thee many: but for breuity sake, onely of Saint Austines conuersion shal suffice testified by him self in his books of confession. It is a maruelous example, & containeth many notable & comfortable points. And surely whosoever shal but read the whole at large, especially in his 6. 7. & 8. books of his confessions, shal greatly be moued & instructed therby. And I beseech the reader that vnderstandeth the Latin too goodly to view ouer, at least but certain Chapters of the eighth booke, where this Saints finall conuersion

(afte

(after infinite combats) is recounted. It were too long to repeat heer, though in deede it be such matter, as no man neede to be wearie to heare it. There he sheweth how he was tossed & troubled in this conflict betweene the fleshe and the spirit, betweene God drawing on the one side, and the world, the flesh, and the Diuell, holding back on the other part. He went to Simplicianus a learned old man, and deuout Christian: he wēt to S. Ambrose, Bishop of Millain: & after his conference with them, he was more troubled than before. He consulted with his companions, Nestoridius, and Alipius: but all would not ease him.

*Lib. 8. confes.
cap. 1. & 2.*

Till at the length a Christian Courtier and Captain, named Pontition, had by occasion told him Alipius of the vertuous life that Sainct Anthony led, who a little before had professed a priuate and a solitary life in Egypt: as also others (hee then heard) did euen in Millain it selfe, wher thē he was. Which whē he had heard, then withdrawing himselfe aside, he had a most terrible combat with himselfe. Whereof he writeth thus; What did I not saie against my self in this conflict?

B.

** This kinde
of monasti-
call or pri-
uate life was
verie anci-
ent, and such*

*as the time and estate of the Church
required then: but that which after
in place thereof sprang up amongst
vs, was of later time, and being at the
first far unlike to the other, the lon-
ger it stood did notwithstanding still
degenerate more and more till at the
length it grew intollerable.*

How did I beat and whip mine owne soule, to make her followe thee (O Lord?) But she held back, she refused and excused her self: and when hir arguments were conuicted, she remained stumbling and fearing as death to be restrained from

Cap. 7.

Cap. 8.

from hir loose custome of sin. Whereby she consumed hir selfe euen vnto death. After this he went into a garden with Alipius, his companion and there cried out vnto him; *Quid hoc est? Quis patimur? Surgunt indocti & cælum rapiunt, & nos cum doctrinis nostris, sine corde, ecce ubi volutamus in carne & sanguine.* What is this? (Alipius) what suffer we vnder the tyrannie of sinne? Vnlearned men (such as Anthonie and others; for he was altogether vnlearned) do take heauen by violence: & we with all our learning, without hart behold how we lie graueling in flesh and blood. And he goeth forward in that place, shewing the woonderfull & almost incredible tribulatiōs that he had in this fight that daie. After this he went forth into an Orchard: and there he had yet greater conflict. For there all his pleasures presented themselues before his eies, saing *Demittesne nos, & à momento isto non erimus tecum ultra in aeternum &c.* What, wilt thou depart from vs? And shall we be with thee no more for euer after this moment? Shall it not be lawfull for thee to do this or that, no more hereafter? And then (saith S. Austen) O Lord, turn frō the mind of thy seruant, to thinke of that, which they obiected to my soule. What filth, what shameful pleasure did they laie before mine eies? At length he saith, that after long and tedious combats, a marvellous tempest of weeping came vpon him: and being not able to resist, he ran awaie frō Alipius & cast himself on the ground vnder a fig-tree,

Mark this
gentle reader.

Cap. 10.

me full scope vnto his eies, which brought forth presently whole floods of tears. Which after they were a little past ouer, he began to speake to God in this sort; *Et tu Domine, usquequo? Quam diu, quam diu, cras & cras? Quare non modo? Quare non hoc hora finis est turpitudinis mea?* O Lord, how long wilt thou suffer me thus? How long, how long shall I saie, to-morow, to-morow? Why should I not doe it now? Why should there not be an end of my filthie life, euen at this hour? And after this followeth his final and miraculous conuerſion, together with the conuerſion of Alipius, his companion; which because it is set down briefly by himselfe, I will recite his own words, which are followeth, immediately vpon those that went before.

36 I did talk this to God, and did weep most bitterly, with a deep contrition of my heart, and behold, I heard a voice, as if it had bene of a boy or maid singing from some house by, & often repeating; Take vp and read, take vp and read. And straight-waie I changed my countenance, & began to think most earnestly with my selfe, whether children were woont to sing any such thing, anie kind of game that they vsed: but I neuer remember, that I had heard anie such thing before. Wherefore repressing the force of my tears: I began to interpret no other thing, but that this voice came from heauen, to bid me open the book that I had with me (which was Sainct Pauls epistles) & to read the first Chapter that I should find.

For

Lib. S. c. 12.

*S. Austens
final con-
uerſion, by a
voice from
heauen.*

S. Anthonies
conversion.

Athanasius
in vita An-
thonij.

Mat. 19.

B.

* In suche

things as

are peculiar or proper to some (as this was) there can be no generall rule drawne unto others, that can stand by undoubted warrant, without some speciall calling besides: and so may it well be doubted, whether S. Anthonie had on that place sufficient ground-woke of those his doinges, unlesse he had some speciall motion besides. It was otherwise with Saint Augustine, whose conversion was not, but to such things as we are all bounden unto, and upon such a place as speaketh to all.

Rom. 13.

For I had heard afore of Sainct Anthonie, how he was admonished to his conuersion, by hearing a sentence of the Gospell, which was read when he by occasion came into the church: and the sentence was, *Go, and sell all thou hast, and give to the poore: and thou shalt haue a treasure in heauen, and come, and follow me.* Which saieng Saint Anthonie taking as spoken to him in particular, was presently conuerted to * thee (O Lord.) Where

fore I went in haste to the place where Aliphus fate, for that I had left my booke there whē I departed: I fetched it vp, and opened it, and read in silence the first chapter that offered it selfe vnto

mine eies: and therein were these wordes, *Not in bankettings, or in dronkenness: not in wantonnes and chamber-workes: not in contention and emulation: but doe you put on the Lord Iesus Christ: & do you not performe the providence of the flesh in concupiscence.* Further than this sentence I would not read, neither was it needfull. For presently with the end of this sentence, as if the light of securitie had beene poured into my heart, all the darkenes of my doubtfulnes fled awaie. Whereupon putting in my finger, or some other signe (which now I remember not) vpon the place, I closed the book, and with a quiet countenance opened

whole matter to Alipius. And he by this
 times vttered also that which now wrought in
 (which I before knewe not) he desired that
 might see what I had read: and I shewed him.
 marked it all, and went further also than I
 red. For it followeth in Saint Paule (which I
 ew not;) *Take vnto you him that is yet weake in*
wh. Which Alipius applied vnto himselfe, and
 ened his whole state of doubtfulnes vnto me.
 by this admonition of Sainct Paule he was
 blished, & was ioined to me in my good pur-
 se: but yet calmly, and without any trouble-
 m cunctation according to his nature and ma-
 s, wherby he differeth alwaies greatly frō me,
 the better part.

Rom. 14.

7 After this we went to my mother: we tel
 the matter: she reioiceth: we recite vnto hir
 order of the thing: she exulteth and trium-
 eth, & blessed thee (O Lord, which art more
 ng and liberal, thā we can aske or vnderstād)
 that she saw now much more granted to hir
 m thee, touching me, than she was woont to
 e with hir pitiful & lamētable sighs. For thou
 didst so cōuerted me now to thee, that I neither
 ght for wife, nor any other hope at al of this
 ld: liuing and abiding in that * rule of faith,
 which thou didst reueale me vnto hir so ma-
 yeares before. And so thou didst turn hir for-

*Hir name
 was Moni-
 ca: a verie
 helly woman
 as he shew-
 eth. li. 9. ca.
 9. 10. 11.
 12. 13.*

carefull endeuour in the waie of godlines, such as was not vsed of the
 an sort. And so is this example of his, no patronage to arise of our las-
 maisteries or rules, that were laden with loosenesse and superstitions:
 notwithstanding some would gladly defend by this rule of his.

B.
 * Which
 was but a

of difficultie.

The second part.

row now into more abundant ioy than she
 with: and into much more deare and chaste
 than she could require by my children hirs
 phewes, if I had taken wife. O Lord, I am
 seruant, I am now thy seruant, and child of
 handmaid, thou hast broken my chaines, and
 wil sacrifice to thee therfore a sacrifice of praise
 Let my heart and toong praise thee, and I
 bones say to thee; O Lord, who is like vnto thee
 Let them saie it (O Lord) and doe thou make
 swere (I beseech thee) and saie to my soule
 are thy saluation. Hitherto are Sainct Austins
 wordes.

Lib. 9. c. 1.

*Annotati-
 ons upon
 this conuer-
 sion.*

38 In this marueilous example of this famo
 mans conuerfion, there be diuers thinges to
 noted, both for our comfort, and also for our
 struction. First is to be noted the great confli
 he had with his ghostly enimie before hee cou
 get out of his possession and dominion. Which
 was so much the more (no doubt) for that he
 to be so great a pillar afterward in Gods church
 And we see, Alipius found not so great resistance
 for the enimie saw there was much lesse in him
 to hurt his kingdome than in Austen. Which
 ought greatly to animate them, that feeble
 resistance, and strong temptations against the
 vocation: assuring themselues, that this is a sign
 of grace and fauor, if they manfully go through
 So was Sainct Paule called (as we read) most
 olently being stricken down to the ground, and
 made blinde by Christ before his conuerfion.

*Those that
 are to be best
 men, haue
 greatest con-
 flict in their
 conuerfion.
 Acts. 9.*

that he was a chosen vessell, to beare Christes
name vnto the Gentiles.

39 Secondly it is to be noted, that although
his man had most strong passions before his con-
uersion, & that in the greatest, & most incurable
diseases, which commonly afflict worldly men: as
ambition, couetousnes, & sins of the flesh, as
himself defore cōfesseth: which maladies posses-
sed him so strongly indeed, as he thought vnpos-
sible (before his conuersion) euer to subdue and
conquer the same: yet afterward he prooued the
contrarie by the help of Gods omnipotent grace.

Thirdly also is to be noted, that he had not on-
ly a good victorie ouer these passions, but also
found great sweetenesse in the waie of vertuous
life. For a litle after his conuersion he writeth thus:
I could not be satisfied (O Lord) in those daies,
with the maruelous sweetnes which thou gauest
me: how much did I weep in * thy hymns & can-
ticles, being vehemently stirred vp with the voi-
ces of thy Church singing most sweetly? Those
words did run into mine eares, and thy truth did
enter into mine heart, and thence did boile out
an affection of pietie, and made tears to run from
mine eyes, and I was in most happie state with them.

40 Fourthly is to be noted for our instructi-
on and imitation, the behauour of this man a-
bout his vocation. First in searching and trieng
out the same by his repaire to Sainct Ambrose,
Amblicianus, and others: by reading the word of
God, frequenting of good companie, and the

Lib. 6 c. 6.
& 15.

Lib. 9. c. 6.
B.

* When the
people of
God did
sing their
psalms of
thanksgi-
uing and
praises to
God.

S. Austens
diligence in
trieng out
his vocation.

Apoc.3.

Lib.9.ca.2.

like : which thou oughtest also (good reader) to do, when thou feelest thy selfe inwardly moued : and not to lie dead as many are woont, resisting openly the holie Ghost, with al good motions, and not so much as once to giue ear to the knocking of Christ, at the doore of their consciences. Moreouer, S. Austen as we see, refused not the means to know his vocation, but praied, wept, and oftentimes retired himself alone from cōpanie to talke with god in that matter. Which many of vs wil neuer do : but rather do detest and flie al means, that may bring vs into those cogitations of our cōuersion. Finally Saint Aust. after he had once seen cleerly the wil and pleasure of God : made no more stay of the matter, but brake off strongly from al the world and vanities therof : gaue ouer his Rhetorik lecture at Millain : left al hope of promotion in the court, & betooke himselfe to serue God throughly : and therfore no maruel, if he receiued so great cōsolation and aduancement from God afterward, as to be so worthie a member in his church. Which example is to be followed of al them that desire to keepe a good conscience, so far forth as ech mans condition and state of life permitteth.

*Violence to
be vsed at
the begin-
ning of our
cōuersion.*

41 And heer by this occasion, I may not let passe to aduertise thee, good reader, and also by Saint Austens example to forewarn thee, that whosoever meaneth to make this resolution throughly, must vse some violence at the beginning

ning. For as fire if you rush in vpon it with force, is easily put out; but if you deale softly, putting in one hand after another, you may rather hurt your selfe than extinguish the same: so is it with our passiōs, who require manhood and courage for a time at the beginning, which whosocuer shal vse, together with the other meanes therunto appertaining, he shal most certainly find that thing easy, which now he thinketh heauie; & that most sweet, which now he esteemeth so vnfaerie. For prooffe wherof, as also for conclusion of this chapter, I wil aledge a short discourse out of Barnard: who after his fashion proueth the same fitly out of the scriptures. Christ saith vnto vs; * *Take my yoke, you shal finde rest*. This is a marvellous noueltie: but it cometh frō him which maketh al thinges newe. He that taketh vp a yoke findeth rest: he that leaueth al findeth an hūdred times so much. He knew wel this (I meane that man according to the hart of God) which * said in his psalm, *Doth the seat of iniquitie cleane to thee (O Lord) which feignest a labor in thy commandments?* Is not this a feigned labor (deere brethren) in a comaundement? I mean, a light burden, an easie yoke, an annointed crosse. So in old time he said to Abraham; *Take thy son Isaac whom thou louest, & offer him vnto me a sacrifice*. This was a feigned labor in a commandement: for Isaac being offered hee was not killed, but sanctified thereby. Thou therefore, if thou heare the voice of God within thy heart, willing thee to offer

* Bar. in verba euangelij;
Ecce nos reliquimus omnia, &c.

B
* The place being better considered, it doth not appeere that David so said. Nevertheless, that which Barnard doth gather out of it doth stand very well with those words of Christ that therewithal he alledgeth of the light burden & easie yoke. Psal. 93. Gen. 22.

Of tribulation.

(200)
The second part.

vp Isaac (which signifieth ioy or laughter) feare
not to obey it faithfully and constantly: whatso-
euer thy corrupt affection iudgeth of the matter,
be thou secure. Not Isaac, but the ram shall die
for it: thy ioye shall not perishe, but thy stub-
bles onely, whose hornes are intangled with
thornes, and cannot be in thee without the
prickings of anxietie. Thy Lord doth but tempt
thee as he did Abraham, to see what thou wilt
doe. Isaac (that is, thy ioy in this life) shall
die, as thou imaginest, but shall liue: onely he
must be lifted vp vpon the good, to the end that
ioy may be on high, and that thou maist glorie
not in thine own flesh, but onely in the crosse of
thy Lord, by whome thy selfe also art crucified
crucified (I saie) but crucified to the world: see
vnto God thou liuest still, and that much more
than thou didst before,

Gal. 3.

CHAP. II.

*Of the second impediment, which is persecution,
affliction, and tribulation, whereby manie
men are kept from the seruice
of God.*



Anie there are in the world
broad, who either vpon these
considerations before laid downe
or for that, they see some good
men to liue as merily as them-
selues, are content to yeeld thus
much

much, that in verie deepe they esteeme vertuous
 life to be pleasat inough, to such as are once en-
 tred in therunto; and that in good sooth, for their
 own parts, they could be content to follow the
 same, if they might doe it with quiet and peace
 of all hands. But to request them vnto it in such
 time or place, or with such order and circum-
 stances, as tribulation, affliction, or persecution
 may fall vpon them for the same: they thinke it
 a matter vnreasonable to be demanded, & them-
 selves verie excusable; both before God & man,
 for refusing it. But this excuse is no better, than
 the other going before, of the pretended diffi-
 cultie: for that it standeth vpon a false ground,
 as also vpon an vniust illation, made vpon that
 ground. The ground is this, that a man may liue
 continually, and serue God truely with all world-
 ly ease, and without anie affliction, tribulation,
 or persecution: which is false. For that, albeit ex-
 ternall contradictions, and persecutions be more
 in one time than in another; more in this place,
 than in that: yet can there not be anie time or
 place without some, both externall, and inter-
 nall. Which although (as I haue shewed before)
 in respect of the manifold helpes and consolati-
 ons sent from GOD in counterpoize of the
 same, they seeme not heauie nor vnpleasent vn-
 to the godly: yet are they in themselues both
 great and waightie, as would appeare if they fel
 vpon the wicked and impatient. Secondly, the
 illation made vpon this ground, is vniust: for

Four points
to be hand-
led in this
chapter.

that it alledge the tribulation, as a sufficient reason to abandon Gods seruice, which God himselfe hath ordained for a meane to the contrary effect: that is to draw men thereby vnto his seruice. For better declaration whereof (the matter being of verie great importance) I will handle in this chapter these foure points. First, whether it be ordinarie for all that must be saued, to suffer some kind of persecution, tribulation, or affliction. Secondly, what are the causes why God (loving vs as he doth) would choose and appoint vs so to deale with vs here in this life. Thirdly, what are the principall reasons of comfort, a man may haue in tribulation. Fourthly, what is required at our handes in that state. Which foure pointes, being declared, I doubt not but great light shall appeare in this whole matter, which seemeth to be full of flesh and bloud to be so full of dareknes and inprobabilities.

Whether all
good men
must suffer
tribulation
or no.

Iohn. 16.

Luc. 11.

2. Tim. 3.

2 And touching the first, there needeth little proofe: for that Christ himselfe saith to his Disciples, and by them to all other his seruants, *Mundo pressuram sustinebitis: In the world you shall suffer affliction.* And in an other place, *In your patience shall you possesse your soules.* That is, by suffering patiently in aduersities: which Saint Paul yet vnderstandeth more plainly when he saith; *All those that will liue godly in Iesus Christ, shall suffer persecution.* And if all, then none can be excepted. And to signify yet further the necessitie of this matter, both Paul and Barnabas also did teach (as S. Luke reporteth

porteth) That we of necessitie must enter into the
 house of God, by manie tribulations: Vsing the
 word *Oporer*, which signifieth a certain necessi-
 ty. And Christ himselfe yet more reuealeth this
 matter, when he saith to Sainct Iohn the Euange-
 list: That hee chastiseth all those whome he loueth.
 Which words, the Apostle as it were expounding
 the Hebrewes, saith; *Flagellat omnem filiū quem
 recipit: He whippeth euerie child whome he receiueth.*
 And the Apostle vrgeth this matter so far in that
 place, as he affirmeth plainly, all those to be ba-
 ptized, and no children of God, which are not af-
 flicted by him in this life. The same position Sa-
 ule holdeth to Timothie; *Si sustinemus, & con-
 quabimur: If we suffer with Christ, we shall reigne*
with Christ; and no otherwise. Wherein also con-
 firmeth holy Dauid, when he saith; *Multa tribu-
 lationes iustorum: The iust are appointed to many tri-
 bulations.*

3. The same might be prooued by manie o-
 ther meanes, as by that Christ saith; *He came not
 to bring peace, but the sword into the world.* Also by
 that Sainct Paule saith; *That no man can be crow-
 ned except he fight lawfully.* But how can we fight,
 if we haue no enemy to oppugne vs? The same
 signifieth Christ in the Apocalyps, when hee re-
 ceateth so oftē, that heauen is onely for him that
 conquereth. The verie same is signified by the
 ship, whereinto Christ entered with his Disci-
 ples, which was tossed & tumbled as if it would
 bene drowned: this (I saie) by the ancient
 fathers

Acts. 14.

Apoc. 3.

Heb. 12.

verse. 8.

2. Tim. 2.

Psal. 33.

Mat. 10.

2. Tim. 2.

cap. 2. & 3.

Mat. 8.

Iob. 7.

Iob. 5.

Iob. 13.

fathers exposition, was a figure of the troubles & afflictions, that all those should suffer, which drawe in the same ship with Christ our Saviour. The same also is prooued by that the life of man is called a warfare vpon earth: and by that he is appointed to labour and trauel, while he is here: also by that, his life is replenished with many miseries, euen by the appointment of God after mans fall. The same also is shewed by that, that God hath appointed euery man to passe through the paines of death, before he come to ioy: also by the infinite contradictions and tribulations both within and without, left vnto man in this life: as for example, within are the rebellions of his concupiscence & other miseries of his mind wherewith he hath continually to make warre, where he will saue his soule. Without, are the world, the Deuill, which doe neuer cease to assault him now by faire meanes, and now by foule; now by flatterie, and now by threat; now alluring by pleasure and promotion, now terrifieng by affliction and persecution. Against all which the good Christian hath to resist manfully, so that he leese the crowne of his eternall saluation.

The example of saints.

4 The verie same also may be shewed by the examples of all the most renowned saintes from the beginning: who were not onely assaulted internally with the rebellion of their own flesh but also persecuted & afflicted outwardly: therefore to confirme more manifestly this purpose of God.

As we see in Abell, persecuted and slaine
 his own brother, as soone as ener he began to
 God: also in Abraham, afflicted diuersly af-
 he was once chosen by God: and most of all
 making him yeeld to the killing of his owne
 are and onely childe. Of the same cup drank
 his children & posteritie that succeeded him,
 Gods fauour: as Isaac, Iacob, Ioseph, Moises,
 and all the Prophetes: of which Christ himselfe
 giveth testimonie, howe their blood was shed
 most cruelly by the world. The affliction also of
 is woonderful, seeing the scripture affirmeth
 to haue come vpon him by Gods speciall ap-
 pointment, hee being a most iust man. But yet
 more woonderfull was the affliction of holy To-
 mas, who among other calamities, was stricken
 and by the falling downe of swallowes dung
 into his eies: of which the Angell Raphaell told
 him afterward; *Because thou wert a man acceptable*
to God, it was of necessitie that this tentatiō should proue
thee. Behold the necessitie of afflictions to good
 men. I might ad to this, the example of Dauid
 and others: but that the Apostle giueth a gene-
 rall testimonie of all the faintes of the old testa-
 ment, saing; *That some were racked, some reproched,*
some whipped, some chained, some imprisoned: others wer
cut in peeces, tepted, & slaine with the sword: some
went about in hair-cloth, in skins of goats, in great need,
pressed & afflicted, wandring and hiding themselues in
wildernesses, in hills, in caues, and holes vnder ground,
the world not being worthie of them. Of all which he
 pronoun-

Gen. 4.

Gen. 22.

Judith. 8.

Mat. 5. 23.

Luc. 13.

Iob. 1.

Iob. 2.

Iob. 12.

Heb. 11.

Of tribulation.

The second part.

pronounceth this comfortable sentence, to be noted of all men; *Non suscipientes redemptionem meliorem inuenirent resurrectionem*: That is; God would not deliuer them from these afflictions in this life to the end their resurrection and reward in the life to come, might be more glorious. And this of the saints of the old testament.

5 But now in the new testament, founded expressly vpon the crosse, the matter standeth much more plaine, and that with great reason. For if Christ could not goe into this glorie, but by suffering, as the scripture saith; then by the most reasonable rule of Christ affirming, that *The seruant hath not priuiledge aboue his maister*; he must needs followe, that all haue to drinke of Christes cup, which are appointed to be partakers of his glorie. And for prooffe hereof; look vpon the deereft friendes that euer Christ had in this life, and see whether they had part thereof or no. Of his mother, Symon prophesied and told hir at the beginning; *That the sword of tribulation should passe hir heart*. Signifieng thereby the extreme afflictions that shee felt afterward in the death of her sonne, and other miseries heaped vpon hir. Of the Apostles it is euident, that beside all the labours, trauels, needs, sufferings, persecutions, and calamities which were infinite, & in mans sight intollerable (if we beleue S. Paul recounting the same) beside all this (I saie) God would not be satisfied, except he had their blood also; and so we see that he suffered none of them

Luc. 24.

Mat. 10.

Luc. 6.

Mat. 10.

Luc. 2.

1. Cor. 4.

2. Cor. 4.

6. 11. 12.

die naturally, but onely Sainct Iohn: albeit, if we consider what Iohn also suffered in so long a time as he liued, being banished by Domitian to Patmos; and at an other time, thrust into a tun of hot oile at Rome (as Tertullian and Sainct Ierome do report) we shall see that his part was no lesse thā others in this cup of his maister. I might reckon vp here infinite other examples: but it needeth not. For it may suffice, that Christ hath giuen this general rule in the new testament; *He that taketh not vp his crosse and followeth me, is not worthy of me.* By which is resolved plainly, that there is no saluation now to be had, but only for them that take vp (that is, doe beare willingly) their proper crosses, & therewith do follow their Maister, walking on with his crosse on his shoulders before them.

¶ But here some man may saie: If this be so, that no man can be saued without a crosse, that is, without affliction, and tribulation; how do all those that liue in peaceable times and places, where no persecution is, no trouble, no affliction, or tribulation? To which I answered: first, that if there wer any such time or place, the men living therein should be in great danger, according to the saying of the Prophet; *They are not in the labor of other men, nor yet whipped & punished as others are: therefore pride possessed them, and they were covered with iniquitie and impietie: and their iniquitie proceeded of their fatnesse, or abundance.* Secondly I answered; that there is no such time or place so void of

Acts. 20.

Rom. 8.

Iohn. 21.

Tert. lib. de
prescrip. ha-
retic.Ierom lib.
cont. Iovin.

Mat. 10.

An objection
answered.

Psal. 72.

Psal. 37.

Mat. 7.

*Time of
peace more
dangerous
than of per-
secution.*

A parable.

of tribulation; but that there is alwaies a cross
to be found, for them that will take it vp. For e
ther is there pouertie, sicknesse, slander, enmitie
iniurie, contradiction, or some like affliction o
fered cōtinually. For that, those men neuer wa
in the world, whereof the Prophet said; *The*
that doe render euill for good, did detract from me, f
that I followed goodnesse. At the leastwise, there ne
uer want those domesticall enimies, of which
Christ speaketh: I meane, either our kindred an
carnall friends, which commonly resist vs, if w
begin once throughly to serue God: or els o
own disordinate affections, which are the mo
perillous enimies of all: for that they make
war vpō our own ground. Again, there neuer wa
the temptations of the world, and diuell; there
sisting whereof is much more difficult in time
peace and wealth, than in time of externall affl
ction and persecution: for that these enimies ar
stronger in flatterie, than in force: which a goo
ly father expresseth by this parable. The sun and
wind (saith he) agreed on a daie to prooue the
seuerall strengths, in taking a cloke, from a waite
ring man. And in the forenoone the winde vse
al violence that hee could to blowe off the sa
cloke. But the more he blew, the more fast hel
the traueiler his cloke, & gathered it more close
ly about him. At afternoone the sunne sent fort
his pleasant beames, and by little & little so en
tered into this man, as he caused him to yeeld
put off, not onely his cloke, but also his cot

Whereby

Whereby is meant (saith this father) that the al-
 lements of pleasure are more strong & harder
 to be resisted, than the violence of persecution.
 The like is shewed by the exāple of Dauid, who
 resisted easily many assaults of aduersitie: but yet
 fell dangerously in time of prosperitie. Whereby
 appeareth that vertuous men haue no lesse war-
 e in time of peace, than in time of persecution: &
 that neuer there wanteth occasion of bearing
 the crosse, and suffering affliction, to him that
 will accept of the same. And this may suffice for
 this first point to prooue that euerie man must
 enter into heauen by tribulation, as S. Paul saith.

7. Touching the second, why God would
 haue this matter so: it were sufficient to answer,
 that it pleased him best so, without seeking anie
 further reason of his meaning heerein, euen as it
 pleased him * without all reason in our sight, to
 saue his sonne so much as to send him hither
 into this worlde, to suffer and die for vs. Or if
 we will needes haue a reason hereof, this one
 might be sufficient for all: that seeing we looke
 for so great a glorie as we doe, we should labor
 a little first for the same, and so be made some-
 what woorthie of Gods fauour, and exaltation.
 But yet for that it hath pleased his diuine ma-

*b The cause
 why God
 sendeth af-
 fliction to
 the godly.*

B.

** There was
 great reason
 in it, for
 that, seeing
 man had sin-
 ned, by man
 was the iu-
 stice of God
 to be satisfi-*

which notwithstanding no man, but he alone, could doe. Whereby it may
 come, that although God hath given to this our Author a verie good gift in
 persuading to godlines of life (for which we haue to esteem of him according to
 what hath he not given him therewithall so full a knowledge of the misterie of our
 redemption in Christ. So it is lesse maruell, that he is in matters of controversie
 to seek, than otherwise by his godly disposition, we may think that he should

istic,

iestie, not onely to open vnto vs his will and determination for our suffering in this life; but al diuers reasons of his most holy purpose & pleasure therein, for our further incouragement and consolation which do suffer: I will in this place repeat some of the same, for the declaration of his exceeding great loue, and fatherly care towards vs.

1.
Increase of
glorie.

2. Tim. 2.
Apoc. 2.

Heb. 11.

Mat. 5.

Mat. 10.
Mat. 19.
Esai. 56.

8 The first cause then, and the most principall is to increase thereby our glorie in the life to come. For hauing appointed by his eternall wisdom and iustice, that none shal be crowned there, but such as indure (in some good measure) a fight in this world: the more and greater combats that he giueth (together with sufficient grace to overcome therein) the greater crowne of glorie prepareth he for vs at our resurrection. This cause toucheth the Apostle in the words allcadedged to the saintes of the old testament, to wit, that they receaued no deliuerance from their miseries in this world, to the end they might find a better resurrection in the world to come. This also ment Christ expressly when hee said; *Happie are they which suffer persecution, for theirs is the kingdome of heauen: happie are you when men speake euill, and persecute you, &c. Reioyce and be glad (I saie) for that your reward is great in heauen.* Hither also doe appertaine all those promises; *Of gaining life, by losing life: of receiuing a hundred for one,* and the like. Heerhence do proceede all those large promises to mortification, and newnesse of life. In both

which

which are great conflictes against the fleshe,
 world, and our owne sensualitie, and cannot be
 performed but by sufferinges and affliction. Fi-
 nally, Sainct Paule declareth this matter fully;
 when he saith; *That a little and short tribulation in
 this life worketh a weight of glorie above all measure in
 the height of heauen.*

9 The second cause why God appointed this,
 to draw vs thereby from the loue of the world,
 is professed enemy: as in the next Chapter shal
 be shewed at large. This cause sainct Paule vtte-
 reth in these wordes; *We are punished of God, to the
 end we should not be daunted with this world.* Euen
 as a nurse, that to weane hir child from the
 sucking of hir milk, doth annoint hir teat with a-
 ces, or some other such bitter thing: so our mer-
 ciful father, that would retire vs from the loue
 of worldly delites, whereby infinite men doe
 perish daily, vseth to send tribulation: which
 of all other thinges hath most force to work that
 effect: as we see in the example of the prodigall
 sonne, who could by no meanes be staied from
 pleasures, but onely by affliction.

10 Thirdly, God vseth tribulation as a most
 present and soueraine medicin, to heale vs of
 many diseases, otherwise almost incurable. As
 first, of a certain blindnes, and carelesse negli-
 gence in our estate, contracted by wealth, & pro-
 peritie. In which sense the scripture saith; that
affliction giueth vnderstanding. And the wise man
 saith; that *The rod bringeth wisdom*: as also

2
*Hate of the
 world.*

I. COR. II.

LUC. 15.

3
*A medicin
 to cure our
 diseases.*

Eccl. 28.
 Pro. 29.

Tobi.12.
Dan.4.
2.Mac.9.
2.Par.33.

Gen.42.

Exo.17.
Deut.8.
Psal.77.

Tobi.3.
Iob.23.
Pro.17.
Eccl.2.

Esai.1.

Jerem.9.

the sight of Tobie was restored by the bitter
of a fish. And we haue cleer examples in Nabu-
chodonozor, Saul, Antiochus, and Manafies : all
which came to see their own faults by tribulation,
on, which they would neuer haue don in time of
prosperitie. The like we read of the brethren of
Ioseph, who falling into som affliction in Egypt
presently entered into their own conscience, & he
said; *We suffer those things worthily, for that we sinned
against our brother*. And as tribulation bringeth
this light, wherby we see our own defects: so helpeth
it greatly to remoue & cure the same: where
in it may be wel likened vnto the rod of Moyses.
For as that rod striking the hard rockes, brought
foorth water, as the scripture saith : so, this rod of
affliction falling vpon stony harted sinners, molli-
fifieth the to contrition, & oftentimes bringeth
forth the floods of tears to repentance. In respect
wherof, holie Toby saith to God; *In time of tribulation
thou forgivest sin*. And for like effect; it is com-
pared also to a file of iron, which taketh away the
rust of the soule : also to a purgation that drieth
out corrupt humors : and finally to a goldsmiths
fire, which consumeth away the refuse mettall
and fineth the golde to his perfection. *I will try
thee by fire to the quick* (saith God to a sinner by the
say the prophet) *and I wil take away al thy tin & refuse
mettal*. And again by Ieremie; *I wil melt them
and trie them by fire*. This he ment of the fire of tribulation,
whose propertie is (according as the scripture saith) to
purge and fine the soule, as fire pur-

purgeth and fineth gold in the furnace. For besides the purging and remoouing of greater sins, by consideration, and contrition, (which tribulation worketh, as hath bin shewed:) it purgeth also the rust of infinit euil passions, appetites, & humors in man: as the humor of pride, of vain glorie, of sloth, of choler, of delicate nisenesse, and a thousand mo, which prosperitie ingendereth in vs. This God declareth by the prophet Ezechiel, saying of a rustie soule: *Put hir naked upon the heat* Ezc. 24. *and let hir heat there, until hir brasse be melted from hir, and until hir corruption be burned out, and hir rust consumed. There hath been much labor and sweat taken about hir, and yet hir ouer-much rust is not gone out of hir.* This also signifieth holie Iob, when ha- Iob. 33. *ving said, that God instructeth a man by discipline (or correction) to the end he may turn him from the things that he hath done, and deliuer him from pride: (which is vnderstood of his sinful acts) he addeth a little after, the maner of this purgatiō, saying: His flesh being consumed by punishments, let him return again to the daies of his youth.* That is, al his fleshly humors and passions being now consumed by punishments and tribulations, let him begin to liue again in such puritie of soule, as he did at the beginning of his youth, before he had contracted these euil humors and diseases.

11 Neither onlie is tribulation a strong medicine to heale sinne, and to purge away the refuse mettals in vs of brasse, tinne, iron, lead, and drossie, as GOD by Ezechiel saith: but also a

Q. 2.

most

4
A preseruation.
time.
Ezc. 22.

Psal. 17.

Eccl. 31.

Ierem. 1.

Osee. 2.

Psal. 18.

5
A preventio
of punish-
ment.

Serm. 55. in
Cantic.

most excellent preseruatiue against sinne for the time to come: according as good king Dauid said; *Thy discipline (O Lord) hath corrected me for euermore.* That is, it hath made me warie, & watchfull, not to commit sinne again, according as the scripture saith in an other place; *A greenous infirmie or affliction maketh the foole sober.* For which cause the Prophet Ieremie calleth tribulation; *Virgam vigilantem. A watchfull rod.* That is, as S. Ierome expoundeth it, a rod that maketh a man watchfull. The same signified God, when he said by Ose the Prophet; *I will hedge in thy way with thornes.* That is, I will so close thy life on euerie side with the remembrance and feare of affliction, that thou shalt not dare to tread awrie, least thou tread vpon a thorne. All which good Dauid expresseth of himselfe in these wordes; *Before I was humbled and brought low by affliction, I did sin and offend thee (O Lord) but after that time, I haue kept thy commaundements.*

12 Of this also appeareth another cause, why God afflicteth his elect in this life: and that is, to preuent his iustice vpon them, in the world to come. Touching which, Sainct Barnard saith thus; Oh would to God some man would nowe beforehand prouide for my head abundance of waters, and to mine eies a fountain of teares: for so happily the burning fire should take no hold, where running teares had censed before. And the reason of this is (as that holie man himselfe noteth after) for that God hath said by Naum the

the Prophet; *I have afflicted thee once, and I will not afflict thee again: there shall not come from me a double tribulation.* Naum. i.

13 Sixtly, God sendeth tribulation vpon his seruants, to prooue them thereby, whether they be faithfull and constant or no: that is, to make themselues and other men see and confesse, how faithfull or vnfaithfull they are. This after a sort was figured, when Isaac would grope and touch his sonne Iacob, before he would blesse him. And this the scripture expresseth plainly, whē talking of the tribulations laid vpon Abraham, it addeth; *Tentauit Deus Abraham: God tempted Abraham,* by these meanes to prooue him. And Moises said to the people of Israel; *Thou shalt remember how thy God led thee fortie yeers about the desert to afflict thee, and tempt thee: to the end it might appeare what was in thy hart: whether thou wouldest keepe his commandments or no.* And againe, a fewe chapters after; *Your God and Lord doth tempt you to the end it may be manifest whether you loue him or no, with all your hart, and with all your soul.* In which sense, also the scripture saith of Ezechias, after manie praises giuen vnto him; *That God left him for a time to be tempted, that the thoughts of his heart might thereby be made manifest.* And that this is Gods fashio towards al good men, king Dauid sheweth in the person of all, when he saith; *Thou hast prooued vs (O Lord) thou hast examined vs by fire: thou hast laid tribulation vpon our backs, and hast brought men vpon our heads.* And yet how well he liked of this matter,

6

To prone vs.

Gen. 17.

Gen. 22.

Deut. 8.

Deut. 13.

2. Par. 32.

Psal. 63.

Of tribulation.

The second part.

Psal. 35.

he signifieth, when he calleth for more thereof in another place, saying: *Trie me (O Lord) and tempt me: burn my reins and hart within me.* That is, trie me by the way of tribulation and persecutiō, search out the secrets of my harts & reins: let the world see, whether I wil stick to thee in aduersity or no. Thus said that holie prophet, wel knowing that, which in another place the holie Ghost vttereth; that *As the fornace trieth the potters vessels, so tribulation trieth men.* For as the sound vessels onlie do hold when they come to the fornace, and those which are crased do break in pieces: so in time of tribulation and persecution, the vertuous onely stand to it, and the counterfeit bewray themselves: according to the saying of Christ; *In tempore tentationis recedunt: They depart from me in time of temptation.*

Eccl. 2.

Luc. 8.

7
To make
men run
to God.

Osee. 11.

14 The seuēth reason, why God laieth tribulation vpon the vertuous, is, therby to make them run vnto him for aid & help: euē as the mother, to make hir child more to loue hir, & to run vnto hir, procureth the same to be made afraid & terrified by others. This God expresseth plainly by the prophet Osee, saying of those that he loued; *I wil draw them vnto me, in the ropes of Adam, in the chaines of loue, and wil seem vnto them as though I raised a yoke vpon their iaw bones.* By the ropes of Adam, he meaneth affliction, wherby he drew Adam to know himselfe: as also appeereth by that he addeth of the heauie yoke of tribulation, which we wil lay vpon the heads and faces of his seruants,

(223)
The second chapter. *Of tribulation.*

as chains of loue, therby to draw them vnto him. This chain had drawn Dauid vnto him, when he Psal. 31.
said; *O Lord, thou art my refuge from the tribulation of sinners.* As also those whereof Esaie saith; *They* Esai. 26.
shalt be brought out (O Lord) in their affliction. Also those of whō Dauid said: *Infirmities were multiplied vpon* Psal. 15.
thee, and after that they made haste to come. And God saith generally of al good men: *They wil rise be-* Osec. 6.
times in the morning, & come to me in their tribulation. Wherefore holie king Dauid, desiring to doo certain men good, and to win them to God; saith in one of his psalmes: *Fil their faces (O Lord) with* Psal. 81.
shame & confusion, & then wil they seek vnto thy name. And this is true (as I said) in the elect and chosen seruants of God: but in the reprobate, this rope draweth not, this yoke holdeth not, neither doth this chain of loue win them vnto God. Whereof God dimself complaineth saying: *In vaine haue I* Ierem. 2.
stricken your childrē: for they haue not receiued my discipline. And againe the prophet Ieremie saith of Ierem. 5.
them to God: *Thou hast crushed them, and they haue refused to receiue thy discipline: they haue hardened their faces euen as a rock, & wil not return to thee. Be-*
hold, they haue rent the yoke, and broken the chains.

15 Of this now ensueth an eight reason, why 8
God bringeth his seruants into affliction: to wit, *To manifesta*
therby to shew his power and loue in deliuering *Gods power*
them. For as in this world a princely minde de- *and loue in*
sireth nothing more, than to haue occasiō wher- *deliuerings,*
by to shew his abilitie and good wil vnto his
dear friend: so God, which hath al occasiōs in his

own hands, and passeth all his creatures together in greatnesse of loue, and nobilitie of mind, worketh purposely diuers occasions and opportunities, whereby to shew and exercise the same. So he brought the three children into the burning furnace, thereby to shew his power and loue in deliuering them. So he brought Daniell, into the lions Den; Susanna vnto the point of death; Iob, into extreme miserie; Ioseph, into prison; Tobie, vnto blindnesse: thereby to shew his power and loue in their deliuerance. For this cause also did Christ suffer the ship to be almost drowned, before he would awake: and S. Peter to be almost vnder water, before hee would take him by the hand.

Dan. 3.
6.13.

Iob. 1.2.
Gen. 31.
Tob. 2.12.

Mat. 8.
Mat. 14.

9
The ioy of
deliuerance.

Ecc. 35.

Iohn. 16.

Psal. 22.

16 And of this one reason, manie other reasons and most comfortable causes do appeare of Gods dealing heerein. As first, that we being deliuered from our afflictions, might take more ioy and delite thereof, than if we had neuer suffered the same. For as water is more gratefull to the waifaring man, after a long drith; and a calme more pleasant vnto passēgers after a troublesome tempest: so is our deliuerie more sweet after persecution or tribulation: according as the scripture saith; *Speciosa misericordia Dei in tempore tribulationis; the mercie of God is beautiful and pleasant in time of tribulation.* This signified also Christ, when hee said; *Your sorrow shall be turned into ioy:* that is, you shall reioice, that euer you were sorrowfull. This had Dauid prooued, whē he said; *Thy rod (O Lord)*

and

and thy staffe haue comforted me: That is, I take great comfort that euer I was chastised with them. And againe; *According to the multitude of my sor-* Psal.93.
rowes, thy consolations haue made ioyful my minde: that is, for euerie sorrow that I receiued in time of affliction, I receaue nowe a consolation after my deliuerance. And againe, in an other place; *I will exult & reioice in thy mercie, O Lord.* And wherefore (good king) wilt thou so reioice? It follow- Psal.30.
eth immediately: For that thou hast respected mine abasement, & hast deliuered my soule frō the necessitie wherein she was, & hast not left me in the hands of mine enemye. This then is one most gracious meaning of our louing and mercifull father, in afflicting vs for a time, to the end our ioy may be the greater after our deliuerance, as no doubt but it was, in al those whome I haue named before, deliuered by Gods mercie: I mean, Abraham, Ioseph, Daniel, Sidrach, Misach, and Abdenago, Susanna, Iob, Tobias, Peter, and the rest: who tooke more ioy after their deliuerance, than if they had neuer bene in affliction at all. When Iudith had deliue- Iudit.6.
red Bethulia, and returned thither with Holofer- 14.15.
nes head: there was more hartie ioy in that City, than euer there would haue bene, if it had not bene in distresse. Whē saint Peter was deliuered Acts.12.
out of prison by the Angell: there was more ioy for his deliuerance in the Church, than could haue bene, if he had neuer bene in prison at all.

17 Out of this great ioy resulteth another effect of our tribulation, much pleasant to God,
and

10
Thanksgi-
uing for our
deliuerance.

Pfal. 58.

Exo. 15.
1. Reg. 2.
Iudic. 5.
Iudit. 12.

Pfal. 49.

11
Embolde-
ning vs in
Gods ser-
uice.

Exod. 4.

Pfal. 45.

and comfortable to our selues: and that is, a most hartie and earnest thankesgiuing to God for our deliuerance: such as the prophet vsed, when hee said, after his deliuerance; *I for my part wil sing of thy strength, and will exalt thy mercie betimes in the morning, for that thou hast bene my aiden and refuge in the daie of my tribulation.* Such hartie thanks and praise did the children of Israel yeeld to God for their deliuerance, when they were passed ouer the read sea in that notable song of theirs, which beginneth; *Cantemus Domino.* And is registred by Moyse in Exodus. From like hartie affect came also those songes of Anna, Debora, and Iudith, mooued thereunto by the remembrance of their affliction past. And finally, this is one of the chiefest thinges that God esteemeth and desireth at our hands: as he testifieth by the prophet, *saiengi Call vpon me in the day of tribulation; I will deliuer thee, and thou shalt honor me.*

18 Besides all these, God hath yet further reasons of laieng persecution vpon vs: as for example; for that by suffering, and perceiuing indeed Gods assistance and consolatiō therein, we come to be so hardie, bold, and constant in his seruice, as nothing afterward can dismaie vs: euē as Moyses, though hee were first afeard of the serpent made of his rod, and fled awaie from it: yet, after by Gods commaundement he had once taken it by the tail, he feared it no more. This the Prophet Dauid expresseth notably, when he saith; *God hath bene our refuge, and strength, and helper in*

our great tribulations: and therefore we will not feare, if the whole earth should be troubled, and the mountaines cast into the midst of the sea. What greater confidence can be imagined than this?

19 Again, by persecution and affliction God bringeth his children to the exercise of manie of those vertues that doe belong to a christian man, and do enter into some reasonable possession of them. As for example; Faith is exercised in time of tribulation, in considering the causes of Gods exercising of vs, & beleeuing most assuredly the promises he hath made for our deliuerance. Hope is exercised in conceiuing and assuring hir-selfe of the reward promised to them that suffer patience. Charitie is exercised in considering the loue of Christ suffering for vs, and therby prouoketh the afflicted to suffer again with him. Obedience is exercised in conforming our wils to the will of Christ. Patience in bearing quietly. Humilitie in abasing our selues in the sight of God. And so likewise all other vertues, belonging to a good Christian, are stirred vp and established in man by tribulation, according to the saieng of Sainct Peter; *God shall make perfect, confirm, and establish those, which haue suffered a little for his name.*

20 Finally, Gods meaning is, by laieng persecution and affliction vpon vs, to make vs perfect Christians: that is, like vnto Christ our captaine, whom the Prophet calleth; *Virum dolorum, & scientē infirmitatem: A man of sorrowes, and one that had tasted of all manner of infirmities.* Thereby to receiue the

12

*The exercise
of al the ven-
tues.*

Faith.

Hope.

Charitie.

Obedience.

Patience.

Humilitie.

1. Pet. 5.

13

*To make
vs like vnto
Christ.*

Esa. 53.

Of tribulation.

The second part.

*Crucified
Christians.*

Iob. 5.

Mat. 5.

*The third
part of this
chapter, why
tribulations
should be
received
ioisfully.*

the more glorie at his returne to heauen, and to make more glorious all those that will take his part therein. To speake in one word: God would make vs by tribulation crucified christians: which is the most honorable title that can be giue vnto a creature: crucified (I saie) and mortified to the vanities of this world; to the flesh; & to our own concupiscence and carnal desires: but quick and full of all liuely spirit, to vertue, godlines & deuotion. This is the heauely meaning of our soueraign Lord and God, in sending vs persecution, tribulation, and affliction: in respect wherof holy Iob doubteth not to say, *Blessed is the man that is afflicted by God.* And Christ himself yet more expressly, *Happie are they which suffer persecution.* If they are happy & blessed therby: the are the worldly greatly awry, which so much abhor the sufferance therof: the is God but vnthankfully dealt withal by many of his children, who repine at this happines bestowed vpon them: whereas indeed they shuld accept it with ioy and thanksgiuing. For prooffe & better declaration wherof, I will enter now into the third point of this chapter, to examine what reasons & causes there be, to induce vs to this ioisfulnes and contentation of tribulation.

21 And first, the reasons laid down already of Gods merciful, and fatherly meaning in sending vs affliction, might be sufficient for this matter: that is, to comfort and content any Christian man or woman, who taketh delite in Gods holy providence towards them. For if God do send affliction

affliction vnto vs, for the increase of our glorie in the life to come, for drawing vs from infection of the world, for opening our eies, & curing our diseases, and for preserving our soules from sinne hereafter (as hath bene shewed) who can be iustly displeased therewith, but such as are enemies vnto their own good? We see that for the obtaining of bodily health we are content, not onely to admit many bitter and vnpleasant medicines: but also (if need require) to yeeld willingly some part of our bloud to be taken from vs. And howe much more should we doe this, to the end that we hazard not the eternall health and saluation of our soule? But nowe further, if this medicine haue so many moe commodities besides, as haue bene declared: if it serue here for the punishment of our sinne, due otherwise at another place, in farre greater quantitie and rigor of iustice: if it make a triall of our estate, and doe drawe vs to God: if it procure Gods loue towards vs, yeeld matter of ioy by our deliuerance, prouoke vs to thankfulnesse, embolden and strengthen vs: and finally, if it furnish vs with all vertues, and do make vs like to Christ himselfe: then is there singular great cause, why we should take comfort and consolation therein: for that to come neere and to be like vnto Christ, is the greatest dignitie and preeminence in the world. Lastly, if Gods eternall wisdom hath so ordained and appointed, that this shall be the badge and liue-
 tie of his son, the high waie to heauen, vnder the
 stan-

Acts. 5.

standard of his crosse, then ought we not to refuse this luerie; nor to flie this waile, but rather with good Peter and Iohn to esteeme it a great dignitie, to be made worthie of the most blessed participation thereof. We see, that to weare the colors of the prince, is thought a prerogatiue among courtiers in this world: but to weare the robe or crowne it selfe, were too great a dignitie for anie inferior subiect to receiue. Yet Christ our Lord and king is content to impart both of his with vs. And how then ought we (I pray you) to accept thereof?

*Special considerations
of comfort in
affliction.*

Mat. 10.

Iohn. 16.

22 And now (as I haue said) these reasons might be sufficient, to comfort and make ioifull all those that are called to suffer affliction & tribulation. But yet there want not some more particular considerations besides. Whereof the first and most principall is, that this matter of persecution cometh not by chance or casualtie, or by any generall direction from higher powers: but by the special prouidence and peculiar disposition of God: as Christ sheweth at large in S. Matthews Gospell: that is, this heavenly medicine or portion is made vnto vs, by Gods own hand in particular. Which Christ signifieth, when he saith; *Shall I not drinke the cup which my father hath giuen me?* That is, seeing my father hath tempered a potion for me, shall I not drinke it? As who would saie, it were too much ingratitude. Secondly is to be noted, that the verie same hand of God, which tempered the cup for Christ his

own Son, hath done the same also for vs, according to Christ his sayeng; *You shall drinke of my cup.* Mat. 10. That is, of the same cup which my father hath tempered for me. Hereof it followeth; that, with what hart and loue God tempered this cup vnto his own sonne; with the same he hath tempered it also to vs: that is, altogether for our good, and his glorie. Thirdly, is to be noted, that this cup is tempered with such special care (as Christ saith) that what trouble or danger soeuer it seem to work; yet shall not one haire of our head perish by the same. Nay further is to be noted, that which the prophet saith; *O Lord thou shalt giue vs to drinke in teares, in measure.* That is, the cup of teares and tribulation shall be so tempered in measure by our heauely phisitian, as no man shall haue aboue his strength. The dose of aloes, and other bitter ingredients shall be qualified with manna, and sufficient sweetnes of heavenly consolation; *God is faithfull* (saith Sainct Paule) *and will not suffer you to be tempted aboue your abilitie.* 1. Cor. 10. This is a singular point of comfort, and ought alwaies to be in our remembrance.

23 Besides this, we must consider that the appointing and tempering of the cup, being nowe in the handes of Christ our Sauour, by the full commission granted him from his father: and he hauing learned by his own sufferings (as the Apostle notifieth) what it is to suffer in fleshe and blood: we may be sure that he will not laie vpon vs more than we can beare. For, as if a man had a fa-

Heb. 12.

Apoc. 3.

Heb. 12.

*Gods mea-
sure of tri-
bulation go-
eth accor-
ding to the
measure of
his loue.*

Acs. 9.

a father or brother, a most skilfull phisician, and should receaue a purgation from them, tempered with their owne hands, hee might be sure he would neuer hurt him; what rumbling soeuer was made in his beillie, for the time: so & much more may we be assured of the potion of tribulation ministred vs, by the hand of Christ: though (as the Apostle saith) it seem vnto vs vnpleasant for a time, but aboue all other comfortable cogitations, this is the greatest and most comfortable to consider, that hee diuideth this cup onely of loue, as himselfe protesteth, and the Apostle prooueth: that is, he giueth out portions of his crosse (the richest iewell that he maketh account of) as worldiy princes doe their treasure, vnto none, but vnto chosē and picked friends: and among them also, not equally to eche man, but to euerie one a measure according to the measure of good will, wherewith he loueth him. This is euident by the examples before set down of his deereft friendes, most of all afflicted in this life: that is, they receiued greater portions of this treasure, for that his good will was greater towards them. This also may be seene manifestly in the example of Saint Paule: of whome after Christ had said to Ananias; *Vas electionis est mihi. He is a chosen vessell vnto me.* He giueth immediately the reason thereof; *For I will shew vnto him what great thinges he must suffer for my name.* Look here: for that he was a chosen vessell, therefore he must suffer great matters. Doth not the measure

suffering go then according to the measure of
 Gods loue vnto vs? Surely Saint Peter knew wel
 how the matter went, and therefore he writeth
 thus; *If you lining wel, do suffer, with patience, this* 1. Pet. 3.
in grace (or priuledge) before God. And again a litle
 farther; *If you suffer reproch in the name of Christ, you* 1. Pet. 4.
are happie: for that the honor, & glorie, & power of god,
and of his holie spirit shal rest vpon you.

24 Can there be any greater reward promi-
 sed, or any more excellent dignitie, than to be
 made partaker of the honor, glorie, and power of
 Christ? Is it maruel now if Christ said; *Happie are* Mat. 5.
you when men reuile and persecute you? Is it maruell
 though he said; *Gaudete in illa die, & exultate: Re-* Luc. 6.
ioice and triumph ye at that day? Is it maruel though
 Saint Paul said; *I take great pleasure, and do glorie in* 2. Cor. 12.
mine infirmities, or afflictions, in my reproches, in my ne-
cessities, in my persecutions, in my distresses for Christ?
 Is it maruel if Peter and Iohn, being reproched Acts. 5.
 & beatē at the iudgemēt seat of the Iewes, went
 away reioicing that they were esteemed woor-
 thie to suffer contumelie for the name of Iesus?
 Is it maruel though Saint Paul accounted this
 such a high priuledge giuen to the Philippians,
 when he said: *It is giuen to you, not only to beleeue in* Philip. 1.
Christ but also to suffer for him, and to haue the same
what, which you haue seen in me, and now heare of me?
 All this is no maruel (I say) seeing that suffering
 with Christ, & bearing the crosse with Christ, is
 as great a preferment in the court of heauen, as it
 should be in an earthly court, for the prince to

Of tribulation.

The second part.

take off his own garment, & to lay it on the back of one of his seruants.

*Tribulation
a sign of pre-
destination.*

Heb. 12.

Luc. 6.

Luc. 16.

Pf. 27. & 37

Pfal. 73.

verse. 18.

25 Of this now foloweth another consequence of singular consolation, in time of affliction: and that is, that tribulation (especially when grace is also giuen to beare it patiently) is a great coniecture of predestinatiō to eternal life (for so much do al those argumēts before touched insinuate:) as also in the contrary part to liue in continuall prosperitie, is a dreadful signe of euerlasting reprobatō. This point is maruelously prooued by the apostle vnto the Hebrewes, & greatly vrged. And Christi giueth a plain significatiō in S. Luke, when he saith: *Happie are you that weepe now, for you shal laugh.* And on the other side: *Woe vnto you that laugh now, for you shal weep: woe vnto you rich mē, which haue your cōsolatiō heer in this life.* And yet more vehemently than al this doth the saying of Abraham to the rich man in hel (or rather Christes words parabolically attributed vnto Abraham) confirme this matter: for he saith to the rich man, complaining of his torment: *Remember child, that thou receiuedst good in thy life time.* He doth not say (as S. Barnard wel noteth) *Rapuiſti*, thou tookest thē by violence, but *Recepisti*, thou receiuedst them. And yet this now is obiected against him as we see Dauid handleth this matter in diuers places, but purposely in two of his psalmes, and that a large, and after long search and much admiration, his conclusion of wicked men prospered aboue other in the world is this: *Verumtamen*

**propitius*

propter dolos posuisti eis, deieci-
sticos dum alleuarentur. Thou
 hast giuen them prosperitie
 (O Lord) to deceiue them
 withal: and thou hast indeed
 thrown them downe, by ex-
 altating thē. That is, thou hast
 thrown them downe to the
 sentence of damnation, in
 thy secret and inscrutable
 determination. Heere the
 comparison of † Saint Gre-
 gorie taketh place: that as
 the oxen appointed to the
 slaughter, are let run a fat-
 ting at their pleasure, and the other kept vnder † Com. in
 daily labor of the yoke: so fareth it with euil and Iob.
 good mē. In like maner, the tree that beareth no
 fruit, is neuer beatē (as we see) but onlie the fruit-
 ful: and yet the other (as Christ saith) is reserued Mat. 3. 7.
 for the fire. The sicke man that is past al hope of Ep. Iude.
 life, is suffered by the phisician to haue whatsoe-
 uer he lusteth after: but he whose helth is not de-
 spaired, cannot haue that libertie graunted. To
 conclude, the stones that must serue for the glo-
 rious temple of Salomon were hewed, beaten, & 3. Reg. 6.
 polished without the church, at the quarry side:
 for that no stroke of hāmer might be heard with
 in the temple. S. Peter saith, that the vertuous are 1. Pet. 2.
 chosen stones, to be placed in the spirituall buil-
 ding of God in heauē, where there is no beating, Apoc. 21.
 R. 2. no

* In this they varie from S. Ierom, who
 translatech (according to the Hebrew)
 In lubrico posuisti eos: that is, thou
 hast set thē in slippery places. So in this
 also the olde translation followeth not
 the Hebrew nor Ierom, but the Greeke
 translation of the seuentie interpre-
 ters: sauing that it doth omit Kaca,
 Mala, and so maketh the sense obscure.
 But so much as therein it swerueth frō
 the purity of the text: so much doth
 that which heereon they build, want
 sufficient warrant in this place, which
 notwithstanding (being soberly under-
 stood) is agreeable to the iustice of god,
 and standeth by warrant of other pla-
 ces. In appendice Tom. 8. Hic. in e-
 odem plal.

no sorrow, no tribulation. Heer then must we be polished, hewed, and made fit for that glorious temple: heer (I say) in the quarrie of this world: heer must we be fined, heer must we feelee the blow of the hammer, and be most glad when we hear or feel the same: for that it is a sign of our election, to that most glorious house of Gods eternal mansion.

*Tribulation
bringerh the
companie of
God himself.
Psal.90.*

26 Beside this matter of predestination and election, there is yet another thing of no small comfort to the godlie afflicted, founded on these words of God; *Cū ipso sum in tribulatione: I am with him in tribulation.* Whereby is promised the companie of God himselfe in affliction and persecutiō. This is a singular motiue (saith S. Barnard) to stir vp men withal to imbrace tribulation, seeing in this world for good company, men aduenture to do any thing. Ioseph was carried captiue into Egypt, & God went down with him (as the scripture saith:) yea more than that, he went into the dungeon, and was in chains with him. Sidrach, Misac, and Abdenago were cast into a burning fornace, and presently there was a fourth came to beare them companie, of whom Nabuchodonozor saith thus: Did we not put three men only bound into the fire? And his seruant answered; Yea verily. But behold (saith he) I see foure men vnbound walking in the midst of the fire: and the shape of the fourth is like the sonne of God. Christ restored, as he passed by, a certaine begger vnto his sight, which had beene blinde from

Gen.37.

Sap.10.

Can.3.

from his natiuitie. For which thing, the man being called in question, and speaking somewhat in the praise of Christ, for the benefit receiued, he was cast out of the synagog by the Pharisees. Wherof Christ hearing, sought him out presently, and comforting his hart bestowed vpon him the light of mind, much more of importance thā that of the bodie, giuen him before. By this and like examples, it appeereth, that a man is no sooner in affliction and tribulation for iustice sake, but streightway Christ is at hand to beare him companie: & if his eies might be opened, as the eies of Elizeus his disciple was, to see his companions, the troupes of Angels (I meane) which attend vpon their Lord in this his visitation: no doubt but his hart would greatly be comforted therewith.

Iohn.9.

Note this example.

4. Reg. 16.

27 But that which the eie cannot see, the soul feeleth: that is, she feeleth the assistance of Gods grace amidst the depth of al tribulations. This he hath promised again and again: this he hath sworn: and this he performeth most faithfully to al those that suffer meekly for his name. This S. Paul most certainly assured himselfe of, when he said, that he did glorie in al his infirmities & tribulations, to the end that Christ his vertu might dwell in him: that is, to the end that Christ should assist him more abundantly with his grace; *Cum enim infirmor, tunc potens sum: For whē I am in most infirmitie, then am I most strong*, saith he: that is, the more tribulatiōs & afflictions are laid

The assistance of Gods grace in tribulation.

R. 3:

vpon

Of tribulation.

The second part.

2. Cor. 4.

vpon me, the stronger is the aid of Christs grace to me. And therefore the same Apostle writeth thus of al the Apostles together: *We suffer tribulation in al thinges; but yet we are not distressed: we are brought into perplexities; but yet we are not forsake: we suffer persecution; but yet we are not abandoned: we are flung down to the ground: but yet we perish not.* This thē ought to be a most sure and secure staffe in the hand of all Christians afflicted; that, whatsoeuer befall vnto them; yet the grace of God wil neuer fail to hold them vp, & beare them out therin: for in this case most true & certaine is that saying of S. Austen, so often repeated by him in his workes, that God neuer forsaketh any man, except he be reiected and first forsaken by man.

Serm. 88. de
comp. & de
nat. & gra.
cap. 26.

2. Cor. 4.

28 For the last reason of comfort in affliction, I wil ioin two things together of great force and efficacy to this matter. The first wherof, is the expectation of reward, the other is the shortnesse of time wherein we haue to suffer: both are touched by S. Paul in one sentence, when he saith: *That a little and momentain tribulation in this world, worketh an eternal weight of glorie in the height of heauen.* By momentain he sheweth the litle time we haue to suffer: and by eternal weight of glorie he expresseth the greatnes of the reward prepared in heauen for recōpence of that suffering. Christ also ioineth both these comforts together, when he saith: *Behold, I come quickly, and my reward is with me.* In that he promiseth to come quickly he signifieth, that our tribulatiō shal not endure long:

Apoc. 22.

by

by that he bringeth his reward with him, he assureth vs that he will not come emptie handed, but readie furnished, to recompence our labour thoroughly. And what greater means of encouragement could he vse than this? If a man did bear a verie heauie burden: yet if he were sure to be wel paid for his labor, and that he had but a little way to bear the same, he would straine himselfe greatly, to go thorough to his waies end, rather than for sparing so short a labor, to leese so large, and so present a reward. This is our Lordes most merciful dealing, to comfort vs in our affliction, & to animate vs to hold out manfully for a time, though the poize seem heauie on our shoulders: the comming of our Lord is euen at hand, & the iudge is before the gates, who shal refresh vs, & wipe away al our treares, & place vs in his kingdom to reap ioy without fainting. And the shall we prooue the saying of holie S. Paul to be true; that *The sufferinges of this world are not woorthy of that glorie which shal be reuealed in vs.* And this may be sufficient for the reasons left vs of comfort in tribulation and affliction.

29 And thus hauing declared the first three points promised in this chapter, there remaineth onlie to saie a word or two of the fourth: that is, what we haue to do for our parts in time of persecution and afflictio. And this might be dispatched in saying onlie, that we haue to conforme our selues to the wil and meaning of God, vttered before in the causes of tribulation. But yet

R.4.

for

Iaco.5.
Mat.11.
Ap.7.21.
Gal.6.

Rom.8.

4
The fourth
part of this
chapter.

Of tribulation.

The second part.

for more ease and better remembrance of the same, I wil briefly run ouer the principal points therof. First then we haue to aspire to that (if we can) which Christ counselleth; *Gaudete & exultate: Reioice and triumph*. Or if we cannot arrive to this perfection: yet to do as the Apostle willet;

I
To reioice in
tribulation:
or at least-
wise to haue
patience.

Luc. 6.
Iac. 1.

Heb. 10.

Omne gaudium existimate cum in varias tentationes incideritis: Esteem it a matter worthy of alioy, whenne fall into diuers temptations. That is, if we cannot reioice at it indeed: yet to think it a matter in itself worthy of reioicement: reprehending our selves for that we cannot reach vnto it. And if we cannot come thus high, neither (as indeede we ought to do) yet in any case to remember, what in another place he saith; *Patientia vobis necessaria est, vt reportetis promissionem: You must of necessity haue patience: if you wil receiue Gods promise of euery lasting life*.

2
To come so
God by fer-
uent prai-
er.

Mat. 8.

Psal. 43.

30 Secondly, we ought to doo as the Apostle did, whē they were in the most terrible tempest of the sea (Christ being with them, but asleepe) that is, we must go and awake him: we must come vnto him with the prophet; *Exurge, quare dormis Domine: O Lord, arise, why doost thou sleep in our miseries?* This wakning of Christ doth please him woonderfully, if it be done, with that assured confidence, and of true affectioned children, whereof with Saint Mark describeth the apostles to haue awakened Christ. For their wordes were these;

Mark. 4.

Maister, doth it not appertain vnto you, that we perishe heer? As who would say; Are not we your disci-

ples

ple and servants? Are not you our Lord and
master? Is not the cause yours? Is not al our trust
& hope in you? How chanceth it then, that you
sleep, & suffer vs to be thus tossed and tumbled, as
if we appertained nothing vnto you? With this
affection praied Esay, when hee said; *Attend (O* Esai. 53.
Lord) from heauen: looke hither from the holy habita-
tion of thy glorie: where is thy zeale? Where is thy forti-
tude? Where is the multitude of thy mercifull bowels?
Haue they shut themselves up now towards me? Thou
our father: Abraham hath not knowne vs, and Is-
raell hath been ignorant of vs: thou art our father (O
Lord) turne thy selfe about for thy seruantes sake, for
haue of the tribe of thine inheritance. Thus I saie we
must call vpon God: thus we must awake him,
when hee seemeth to sleep in our miseries, with
earnest, with deuout, with continuall praier: al-
ways hauing in our mind that most comfortable
parable of Christ, wherein he saith, that if we
would come to our neighbours door, and knock Luc. II.
at midnight to borrowe some bread, when hee
were in bed with his children, and most loth to
rise: yet if we perseuere in asking and beating at
his doore still, though he were not our friend, yet
would he rise at length, & giue vs our demand,
thereby at least to be rid of our crieng. And how
much more will God do this (saith Christ) who
both loueth vs, and tendereth our case most
mercifully?

31 But yet heere is one thing to be noted in
this matter: and that is, that Christ suffered the
ship

*An impor-
tant note.*

Of tribulation.

The second part.

Mat. 8.

ship almost to be couered with waues (as the Euangelist saith) before he would awake, thereby to signifie that the measure of temptations is to be left onely vnto himselfe: it is sufficient for vs to rest vpon the Apostles words; *He is faithfully, and therefore he will not suffer vs to be tempted above*

2. Cor. 10.

our strength. We may not examin or mistrust his doinges: we may not inquire why he doth this? Or why suffereth he that? Or howe long will he permit these euils to reigne? God is a great God in all his doinges: and when he sendeth tribulation, hee sendeth a great deale together, to the end he may shew his great power, in deliuering vs, and recompenseth it hereafter, with as great measure of comfort. His temptations oftentimes doe go verie deep, therby to trie the verie hearts and reines of men. He went far with Elias, when he caused him to flie into a mountain, and there

3. Reg. 19.

most desirous of death, to say; *They haue killed all thy prophetes, (O Lord) and I am left alone, and now they seek to kill me also.* He went farre with Dauid, when he made him crie out; *Why dost thou turn thy face awaie from me, O Lord? Why dost thou forget my pouertie and tribulatiō?* And in another place again; *I said with my self in the excesse of my mind: I am cast out from the face of thine eies, O Lord.* God

Psal. 30.

went far with the Apostles, when hee inforced one of them to write; *We will not haue you ignorant (brethren) of our tribulation in Asia, wherein we were oppressed above all measure, and above all strength: in*

2. Cor. 1.

somuch as it lothed vs to line anie longer. But yet a

boue

due all others, he went furthest with his owne
deere sonne, when hee constrained him to vtter
those pittifull, and most lamentable words vpon
the crosse; *My God, my God, why hast thou forsaken* Mat. 22.
me? Who can nowe complaine of any prooffe or Psal. 21.
temptation whatsoeuer, laid vpon him, seeing
God would go so farre with his owne deare and
only sonne?

32 Hereof then insueth the third thing, ne- 3
cessarie vnto vs in tribulation: which is, magna-
nimitie, grounded vpon a strong and inuincible
faith of Gods assistance, and of our finall deliue-
rance, how long soeuer he delay the matter, and
how terrible soeuer the storme do seeme for the
time. This God requireth at our handes, as may
be seene by the example of the Disciples, who
cried not; *We perish*, before the waues had conue- Mat. 8.
red the ship, as S. Math. writeth: and yet Christ Luc. 8.
said vnto them; *Vbi est fides vestra? Where is your*
faith? Saint Peter also was not afeard, vntill hee
was almost vnder water, as the same Euangelist
recordeth: and yet Christ reprehended him, sai-
ng; *Thou man of little faith, why diddest thou doubt?* Mat. 14.
What then must we doe in this case deere bro-
ther? Surely we must put on that mightie faith of
valiant king Dauid, who vpon the most assured
trust he had of Gods assistance, said; *In Deo meo* Psal. 17.
transgredior murum: In the helpe of my God I will goe
through the wall. Of which invincible faith saint
Paule was also when he said; *Omnia possum in eo* Phil. 4.
qui me confortat: I can do all thinges in him that com-
forteth

Of tribulation.

The second part.

Prou. 28.

Psal. 3.

Psal. 21.

Psal. 26.

Psal. 117.

Psal. 55.

Eesai. 12.

Christian
fortitude.

Eccle. 10.

Eccle. 4.

forteth and strengthneth me. Nothing is vnpossible, nothing is too hard for me, by his assistance. We must be (as the scripture saith) *Quasi leo confidens absque terrore: Like a bold and confident Lion, which is without terror.* That is, we must not be astomied at anie tempest, anie tribulation, any aduersitie. We must saie with the prophet Dauid experienced in these matters; *I will not feare manie thousands of people that shuld inuiron or besiege me together. If I should walke amidst the shadow of death, I will not feare. If whole armies should stand against me, yet my hart should not tremble. My hope is in God, and therefore I will not feare what man can doe vnto me. God is my ayder, and I will not feare what fleshe can doe vnto me: God is my helper and protector, and therefore I will despise & contemn mine enemies.* Another propheticall like sense; *Behold, God is my saviour, and therefore I will deale confidently, and will not feare.* These were the speeches of holy prophets: of men that knew well what they said, and had often tasted of affliction themselues: and therefore could saie of their own experience howe infallible Gods assistance is therein.

33 To this supreme courage, magnanimitie and Christian fortitude, the scripture exhorted vs, when it saith; *If the spirit of one that is in authoritie, doe rise against thee: see thou yeeld not from thy place vnto him.* And again, another scripture saith; *Strue for iustice, euen to the losse of thy life: and stand for equitie vnto death it selfe: and God shall ouerthrow thine enemies for thee.* And Christ himselfe yet

more

more effectually recommendeth this matter in these wordes; I saie vnto you my friends, be not afeard of them which kill the bodie, and afterward haue nothing els to do against you. And S. Peter addeth further; *Neque conturbemini: that is, Doe not onely not* Luc. 12.
fear them, but (which is lesse) doe not so much as be 1. Pet. 3.
trampled for al that flesh and bloud can doe against you.

34 Christ goeth further in the Apocalyps, and vscth marueilous speeches to intise vs to this fortitude. For these are his wordes, *Hee that*
hath an eare to heare let him heare what the spirit saith
vnto the Churches. To him that shal conquer, I wil giue
of the tree of life, which is in the paradise of my
God. This saith the first and the last: he that was dead,
and now is alieue: I know thy tribulation, and thy pouer-
ty; but thou art rich indeed, and art blemished by those Apoc. 2.
that say they are true Israelites, & are not: but are ra-
ther the synagog of Satan. Feare nothing of that which
you are to suffer: behold, the diuel wil cause some of you
to be thrust into prison, to the end you may be tempted:
*and you shall haue tribulation for * ten daies. But be*
faithfull vnto death, and I will giue thee a crown of life.
He that hath an eare to heare, let him heare what the
spirit saith vnto the churches: hee that shall overcome,
shal not be hurt by the second death. † And he that shal
overcome & keep my works vnto the end; I wil giue vn-
to him authoritie ouer nations, euen as I haue receiued it
from my father: and I will giue him besides, the mor-
ning
sh here signifie manie (as in some other places of scripture) and daies, as they
are broke off by the nights that came betwixt, so to signifie such times of trial as
now & the haue times of breathing likewise; that so the faithful may be
refreshed, and gather their strength against a fresh assalt ensuing. † Cap. 3.

ning

ning star. He that shall overcome, shall be apparelled in white garmentes: and I will not blot his name out of the booke of life, but wil confesse his name before my father, and before his Angels. Behold I come quickly: hold fast that thou hast, least an other man receine thy crown. He that shall conquer, I will make him a pillar in the temple of my God, and he shal neuer go forth more: and I will write upō him the name of my God, and the name of the citie of my God, which is new Ierusalem. He that shall conquer, I will giue vnto him to sit with me in my throne: euen as I haue conquered, and doe sit with my father in his throne.

Cap. 21.

35 Hitherto are the words of Christ to Saint Iohn. And in the end of the same booke, after he had described the ioies and glorie of heauen large, he concludeth thus; *And hee that sat on the throne said to me; Write these wordes, for that they are most faithfull and true. Qui vicerit possidebit hac, et ero illi Deus, & ille erit mihi filius: timidus autem, & incredulus, &c. pars illorum erit in stagna ardenti, ignis & sulphure, quod est mors secunda: He that shall conquer, shall possesse al the ioies that I haue here spoken of, and I will be his God, and he shall be my sonne. But they which shall be fearfull to fight, or incredulous of the things that I haue said: their portion shall be in the lake burning with fire and brimstone, which is the second death.*

Eccl. 15.

36 Here now we see both allurementes, and threats; good, and euill; life, and death; the ioies of heauen, and the burning lake, proposed vnto vs. We may stretch out our handes vnto which

we will. If we fight and conquer (as by Gods grace wee may) then are we to enioy the promises laid down before. If we shew our selues either vnbeleeuing in these promises, or fearful to take the fight in hand, being offered vnto vs: the will we into the danger of the contrarie threats: as saint Iohn affirmeth in another place, *Iohn.12.* that certaine noble men did among the Iewes, who beleued in Christ, but yet durst not confesse him, for feare of persecution.

37 Heere then must insue another vertue in vs, most necessarie to all those that are to suffer tribulation and affliction; and that is, a strong & firm resolution, to stand and go thorough, what opposition or contradiction soeuer we find in the world, either of fawning flatterie, or persecuting crueltie. This the scripture teacheth, crieng vnto vs: *Esto firmus in via Domini: Be firm, and immovable in the waie of the Lord.* And againe; *State in ueritate: uiriliter agite: Stand to your faith, and play you men.* And yet further; *Confide in Deo, & mane in fide tua: Trust in God, & abide firme in thy place.* And finally; *Confortamini & non dissoluantur manus uestrae: Take courage vnto you, and let not your handes be slackened from the worke you haue begun.* *A firme resolutione.*

38 This resolution had the three children, Sitrach, Misach, and Abdenago, when hauing heard the flattering speech, and infinite threats of cruell Nabuchodonosor, they answered with a quiet spirit; *O King, we may not be carefull to answer you, to this long speech of yours. For behold, our God* *Eccl.9.* *1.COR.16.* *Eccl.11.* *2.part.15.* *Dan.3.*

Of tribulation.

The second part.

God is able (if he will) to deliuer vs from this furnace of fire, which you threaten, and from all that you can devise otherwise against vs. But yet if it should not please him so to do: yet you must knowe (Sir king) that we do not worship your Gods, nor yet adore your golden idol, which you haue set vp.

Act. 4. 5.

Acts. 21.

Rom. 8.

39 This resolution had Peter and Iohn, who being so often brought before the councell, and both commanded, threatened, and beaten, to talke no more of Christ: answered still, *Oportet Deo magis quam hominibus*: We must obey God, rather than men. The same had S. Paul also, when being requested with teares of the Christians in Cæsarea, that hee would forbear to goe to Ierusalem, for that the holy Ghost had reuealed to manie the troubles which expected him there: he answered, *What meane you to thus, and to afflict my heart? I am not onely ready to be in bondes for Christes name in Ierusalem: but also to suffer death for the same.* And in his Epistle to the Romans, he yet further expresseth this resolution of his, when he saith, *What then shall we say to these thinges? If God be with vs, who will be against vs? Who shall separate vs from the loue of Christ? Shall tribulation? Shall distresse? Shall hunger? Shall nakednesse? Shall peril? Shall persecution? Shall the sword? I am certain, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor strength, nor height, nor depth, nor any creature els, shall be able to separate vs from the loue of God, which is in Iesus Christ our Lord.*

Finally, this was the resolution of al the holy
 martirs and confessors, and other seruants of
 God: whereby they haue withstood the temptati-
 on of the diuel, the allurements of flesh & blood,
 and al the persecutiōs of tyrants, exacting things
 lawfull at their hands. I wil allege one exam-
 ple out of the * second book of Maccabees, and
 that before the comming of Christ, but yet nigh
 to the same, and therefore no maruel (as the fa-
 thers do note) though it took some heat of chri-
 stian seruor and constancy towards martirdome.
 The example is woonderful, for that in mans
 sight it was but for a * smal matter required at
 their hands, by the tyrants commandement: that
 they should only to eat a peece of swines flesh: which then
 was forbiddē. For thus it is recorded in the book
 aforesaid.

It came to passe that seue brethren were ap-
 prehended together in those daies, and brought
 with their mother) to the king Antiochus, and
 were compelled with tormēts of whipping, & o-
 ther instruments, to the eating of swines flesh a-
 gainst the law. At what time one of them (which
 was the eldest) said; What dooſt thou seeke? Or
 what wilt thou learne out of vs, O king? We are
 ready heer rather to die, than to break the anci-
 ent lawes of our God. Whereat the king being
 greatly offended, cōmanded the frying pans &
 kettles of bras to be made burning hot: which be-
 ing ready, he caused the first mans tooſe to be
 cast in, with the tops of his fingers, & toes, as also

S. I.

with the

B
 * Which
 book is not
 any part of
 canonical
 scripture:
 neuertheles
 this example
 may wel be
 true, for that
 such constā-
 cie is often
 found in the
 children of
 God.

B.

* It was a
 manifest
 breach of
 the law of
 God: and
 so no smal
 matter to
 them that
 knew it.
 2 Mac. 7.

A marue-
 lous con-
 stancie of
 the seuen
 Machabees
 and their
 mother.

Of tribulation.

The second part.

the skin of his head, the mother and other brethren looking on, & after that to be fried when he was dead. Which being don, the second brother was brought to torment, and after his hair plucked off from his head, together with the skin, they asked him whether he would yet eate swines flesh or no, before he was put to the rest of his torments? Wherto he answered; No: and then he was (after many torments) slain with the other. Who being dead, the third was taken in hand, & being willed to put foorth his toong: he held it foorth quickly together with both his handes to be cut off, saying confidently; *I receiued both toong and hands from heauen, and now I despise them both for the law of God, for that I hope to receiue them againe.* And after they had in this sort tormented and put to death sixe of the brethren, euerie one most constantly protesting his faith, and the fourth he had to die for gods cause: there remained only the yongest, whō Antiochus (being ashamed that he could peruert neuer a one of the former) endeuored by al means possible to draw frō his purpose, by promising & swering, that he should be a rich and happie man, and one of his chiefe frinds, if he would yeeld. But whē the youth was nothing mooued therwith: Antiochus called to him the mother, & exhorted hir to saue hir sons life, by perswading him to yeeld: which she failing to do, therby to haue libertie to speak to her son: made a most vehement exhortation to him in the Hebrew toong, to stand to it, and to die for

*A worthe
saieng.*

his conscience: which speech being ended, the youth cried out with a loud voice, & vttered this noble sentence worthy to be remembred; *Quem saluatis? Non obtempero precepto regis, sed precepto legum*: Whom doo you stay for? I do not obey the commandement of the king, but the commandement of the law of God. Whereupon both he and his mother were presently (after manie and sundrie torments) put to death.

43. This then is the constant and immouable resolution which a christian man should haue in al aduersitie of this life. Whereof S. Ambrose saith thus; *Gratiapreparandus est animus, exercenda mens, Lib. 8. off. 38.*
& stabilenda ad constantiam: ut nullis perturbari animus possit terroribus, nullis frangi molestijs, nullis supplicijs cedere. Our minde is to be prepared with grace, to be exercised, and to be so established in constancie, as it may not be troubled with any terrors, broken with any aduersities, yeeld to any punishments or torments whatsoeuer.

44. If you aske heer how a man may come to this resolution: I answer, that Saint Ambrose in the same place, putteth two waies: the one is to remember the endles and intollerable paines of hell, if we do it not; & the other is to thinke of the unspeakable glorie of heauen, if we do it. Whereunto I wil adde the third, which with a noble hart may preuail as much as either of them both: and that is, to consider what others haue suffered before vs, especially Christ himselfe, and that onlie of merceloue & affection towards vs. We see that

How a man
may come
to an insurmountable resolution.

Of tribulation.

The second part.

in this world, louing subiectes doo glorie of nothing more, than of their dangers or hurts taken in battel for their prince, though he neuer took blow for them again. What then would they do, if their prince had been afflicted voluntarily for them, as Christ hath been for vs? But if this great example of Christ seeme vnto thee too high for to imitate: look vpon some of thy brethren before thee, made of flesh & blood as thou art: see what they haue suffered before they could enter into heauen: think not thy selfe hardly delt withal, if thou be called to suffer a litle also.

2 Cor. 4.
The sufferings of the Apostles.

44 Saint Paul writeth of al the apostles together; Euen vnto this houre we suffer hunger and thirst, & lack of apparel: we are beatē with men: we are vagabonds, not hauing wher to stay: we labor and work with our own hands: we are cursed, and we do blesse: we are persecuted, and we take it patiently: we are blasphemed, and we praie for them that blaspheme vs: we are made as it were the verie outcasts and purgings of this world, euen vnto this day: that is, though we be Apostles, though we haue wrought so many miracles, and conuerted so many millions of people: yet euen vnto this day are we thus vsed. And a litle after, describing yet further their liues, he saith; We shew our selues as the ministers of God, in much patience, in tribulations, in necessities, in distresses, in beatings, in imprisonments, in seditions, in labours, in watches, in fastings, in chastitie, in longanimitie, in sweetnesse of behavior.

2 Cor. 6.

And of himselfe in particular, he saith; *In laboribus plurimis, &c.* I am the minister of God in many labours, in imprisonments more than the forty, in beatings above measure, and oftentimes in death it selfe. Five times haue I been beaten of the Iewes, and at euerie time had fortie lashes lacking one: three times haue I been whipt with rods: once I was stoned: three times haue I suffered shipwrack: a day and a night was I in the bottom of the sea: oftentimes in iournies, in dangers of fluds: in dangers of theeues: in dangers of Iewes: in dangers of gentils: in dangers of the citie: in dangers of wildernes: in dangers of sea: in dangers of false brethren: in labour and travel: in much watching: in hunger and thirst: in much fasting: in colde and lack of clothes: & beside al these external thinges, the matters that daily doo depend vpon me, for my vniuersal care of al churches.

By this we may see now, whether the Apostles taught vs more by words, than they shewed by example, about the necessitie of suffering in this life. Christ might haue prouided for them if he would, at leastwise thinges necessarie to their bodies, & not haue suffered them to com into these extremities of lacking clothes to their backs: meat to their mouthes, & the like. He that gaue them authoritie to do so many other miracles, might haue suffered them at least to haue wrought sufficient mainteinace for their bodies, which should be the first miracle that worldlie

2. Cor. II.

The particular sufferings of S. Paul.

Mat. 17.

1. Pet. 2.

Heb. 11.

A notable
exhortation
of the
Aposle,

men would worke, if they had such authority. Christ might haue said to Peter, when he set him to take his tribute from out of the fishes mouth. Take so much more, as wil suffice your necessary expences, as you trauel the coutry: but he would not, nor yet diminish the great afflictions which I haue shewed before, though he loued them as dearly, as euer he loued his own soul. Al which was done (as S. Peter interpreteth) to giue vs example, what to folow; what to looke for; what to desire; what to comfort our selues withal, in the midst the greatest of our tribulations.

46 The Apostle vseth this, as a principal consideration, whē he writeth thus to the Hebrews, vpon the recital of the sufferings of other saintes before them; Wherefore we also (brethren) hauing so great a multitude of witnesses (that haue suffered before vs) let vs lay off al burdens of sinne hanging vpon vs; and let vs run by patience vnto the battel offered vs; fixing our eies vpon the author of our faith, and fulfiller of the same, Iesus: who putting the ioies of heauen before his eies, sustained patiently the crosse; contemning the shame, and confusion thereof: and therefore now sitteth at the right hand of the seat of God. Thinke vpon him (I saie) which sustained such a contradiction against himselfe, at the handes of sinners: and be not wearie, nor faint in courage. For you haue not yet resisted against sinne vnto blood: and it seemeth you haue forgotten that comfortable saying, which speaketh vnto you as

vnto

unto children; *My son, doo not contemn the discipline of the Lord, and be not wearie when thou art chastened* Prou.3.

of him. For whom God loueth he chasteneth, and he whippeth euerie sonne whom he receiueth. Perseuere therefore in the correction laid vpon you. God offereth himselfe to you as to his children. For what childe is there whom the father correcteth not? If you be out of correctiō (whereof al his children are made partakers) then are you bastards, and not children. Al correction for the present time when it is suffered, seemeth vnpleasant and sorrowful: but yet after, it bringeth forth most quiet fruit of iustice vnto them that are exercised by it. Wherefore strengthen vp your wearie handes, and loosed knees: make way to your feet, &c. That is, take courage vnto you, and go forward valiantly vnder the crosse laid vpon you. This was the exhortation of this holie captain vnto his coutry men, soldiers of Iesus Christ, the Iewes. Iob.5. Apoc.3.

47. Saint Iames the brother of our Lord vseth another exhortation to al true Catholickes, not much differēt from this in that his epistle, which he writeth generally to al. Be you therfore patient my brethren (saith he) vntil the comming of the Lord. Beholde, the husbandman expecteth for a time the fruit of the earth so precious vnto him, bearing patiently vntil he may receiue the same in his season: be you therefore patient, and comfort your harts, for that the comming of the Lord wil shortly draw neer. Be not sad, & com-
S.4. plaine

Iac.5. ?
The exhortation of S. Iames.

plain not one of another. Behold, the iudge is euen at the gate. Take the prophets for an example of labor and patience, which spake vnto vs in the name of God. Behold, we accout the blessed which haue suffered. You haue heard of the sufferance of Iob, and you haue seen the end of the Lord with him: you haue seen (I saie) that the Lord is merciful and ful of compassion.

48 I might heer allege manie thinges more out of the scripture to this purpose, for that the scripture is most copious heerin: and in verie deed, if it should al be melted and powred out, it would yeeld vs nothing els almost, but touching the crosse, and patient bearing of tribulation in this life. But I must end, for that this Chapter riseth to be long, as the other before did: and therefore I wil only for my conclusion, set down the confession, and most excellent exhortation of olde Mathathias vnto his children in the time of the cruel persecution of Antiochus against the Jewes. Now (saith he) is the time that pride is in hir strength: now is the time of chastisement towards vs: of euerfion & indignation come. Now therefore (O children) be you zealous in the law of God: yeeld vp your liues for the testament of your fathers: remember the workes of your ancestours, what they haue done in their generations, and so shal you receiue great glorie, and eternal name. Was not Abraham found faithfull in time of temptation, and it was reputed vnto him for iustice? Ioseph in time of his distresse,

kept

1. Mac. 2.

Gen. 12.

Gen. 41.

kepi Gods coimblementes, and was made
 Lord ouer Egypt. Moyses our father, for his zeal
 in wades the law of God, receiued the testa-
 ment of an euertasting priesthood. Iosue for that
 he fulfilled Gods word, was made a captaine o-
 uer all Israell. Caleb for that he testified in the
 Church, receiued an inheritance. Dauid for his
 mercie obtained the seat of an eternal kingdom.
 Elias for that he was zealous in zeale of the law,
 was taken vnto heauen. Ananias, Azarias, and
 Misael, through their beliefe, were deliuered
 from the flame of the fire. Daniell for his simpli-
 cite was deliuered from the mouth of the lions.
 And so doe you run ouer, by cogitation, al gene-
 rations; and you shall see that all those that hope
 in God shall not be vanquished. And doe you
 not feare the wordes of a sinful man: for his glo-
 rie is nothing els but dung and wormes: to day
 he is great and exalted, and to morowe he shall
 not be found: for he shall retorne vnto his earth
 againe, and all his fond cogitations shall perish.
 Wherefore take courage vnto you (my children)
 and plaie the men in the name of G O D. For
 what therin shall be your honor and glory. Hi-
 erunto are the wordes of Mathathi-
 as, which shal suffice, for the
 end of this chapter.

Num. 25.

Iosu. 1.

Judge. 14.

2. Reg. 2.

4. Reg. 1.

Dan. 3.

Dan. 9.



CHAP. IIL

*Of the third impediment that letteth men
from resolution: which is, the
loue of the world.*



As the two impedimentes remooued before, be indeed great stayes to manie men from the resolution we talk of: so this that now we take in hand, is not onely of it self a strong impediment, but also a great cause and common ground (as it were) to all the other impedimentes that be. For if a man could touch the verie pulse of all those, who refuse, or neglect, or defer this resolution: he should find the foundation therof to be the loue of this world; whatsoeuer other excuse they pretend besides. The noble men of Iewrie pretended fear to be the cause why they could not resolve, to confesse Christ openly; but Saint Iohn that felt their pulse, vttereth the true cause to haue bene; *For that they loued the glorie of men, more than the glorie of God.* Demas that forsooke Saint Paul in his bandes, euen a little before his death, pretended another cause of his departure to Thessalonica, but Saint Paule saith it was; *Quia diligebat hoc seculum:* For that he loved this world. So that this is a generall and vniuersall impediment, and more indeede disperfed, than outwardly appeereth: for that it bringeth foorth diuers other excuses

Iohn. 12.

2. Tim. 4.

excuses, thereby to couer hir self in manie men.

2 This may be confirmed by that most excellent parable of Christ, recorded by three Evangelistes, of the three sortes of men which are to be damned, and the three causes of their damnation: whereof the third and last, and most general (including as it were both the rest) is, the love of this world. For the first sorte of men, are compared to a high waie, where all feede of life that is sown, either withereth presently, or else is eaten vp by the birdes of the aire: that is (as Christ expoundeth it) by the diuell in carelesse men, that contemne whatsoeuer is said vnto them: as infidels, and all other obstinate & contemptuous people. The second sort are compared to rockie grounds, in which for lack of deep soyle, the seed continueth not: whereby are signified, light and vnconstant men, that now chop in, and now run out: now are feruent, and by and by key-cold again: and so in time of temptation, they are gone. The third sort are compared to a field, where the seede groweth vp, but yet there are so manie thornes on the same (which Christ expoundeth to be the cares, troubles, miseries, & deceiueable vanities of this life) as the good corne is choked vp; and bringeth forth no fruit. By which last words our sauiour signifieth, that wheresoeuer the doctrine of Christ groweth vp, and yet bringeth not forth due fruit: that is, wheresoeuer it is receiued and imbraced (as it is among all Christians) & yet bringeth not forth good

Math. 13.

Marc. 4.

Luke. 8.

The exposition of the parable of the seede.

Of the world.

The second part.

good life: there the cause is, for that it is clothed with the vanities of this world.

The impor-
tance of this
parable.

Math. 13.

3 This is a parable of marvellous great importance, as may appeare, both for that Christ after the recitall thereof, cried out with a loud voice; *He that hath eares to heare, let him heare:* also for that hee expounded it himselfe in secret onely to his disciples: and principally, for that before the exposition thereof, he vseth such a solemne preface, saieng; *To you it is giuen to knowe the mysteries of the kingdome of heauen, but to others not for that they seeing doe not see, and hearing doe not heare, nor vnderstand.* Wherby Christ signifieth, that the vnderstanding of this parable, among others, is of singular importance, for conceiuing the mysteries of the kingdom of heauen: & that many are blind, which seeme to see; & many deafe and ignorant, that seeme to heare and knowe for that they vnderstand not well the mysteries of this parable. For which cause also, Christ maketh this conclusion before he beginneth to expound the parable; *Happie are your eyes that see, & blessed are your eares that heare.* After which words he beginneth his exposition, with this admonition; *Vos ergo audite parabolam: Doe you therefore heare and vnderstand this parable.*

4 And for that this parable doth containe and touch so much indeede, as may or needeth be said, for remoouing of this great and daungerous impediment of worldly loue: I mean to stay my selfe onely vpon the explication thereof in this

this place, and will declare the force and truth of certaine wordes heere vttered by Christ of the world and worldly pleasures: and for some order and methods sake, I will drawe all to these fixe points following. First, how, and in what sense al the world and commodities therof are vanities, and of no valu (as Christ heere signifieth) & consequently, ought not to be an impediment, to let vs in so great a matter, as the kingdom of heauē, and the seruing of God is. Secondly, howe they are not onely vanities, and trifles in themselves; but also, deceptions, as Christ saith: that is, deceits, not performing to vs indeede, those little trifles which they do promise. Thirdly, how they are *Spine*, that is, pricking thorns, as Christ saith, though they seeme to worldly men to be most sweete and pleasant. Fourthly, how they are *arumae*, that is, miseries, and afflictions, as also Christes words are. Fifthly, *Quomodo suffocāt*; how they strangle or choke vs, as Christ affirmeth. Sixthly, how we may vse them notwithstanding, without these dāgers and euils, and to our great comfort, gain, and preferment.

And touching the first, I doe not see how it may be better prooued, that all the pleasures and goodly shews of this world are vanities, as Christ heere saith: than to alledge the testimonie of one which hath prooued them all: that is, of one which speaketh not of speculation, but of his owne prooffe and practise, and that is king Salomon; of whom the scripture reporteth wondrous

I
The of parts
this chapter.

2

3

4

5

6

I
The first
part: how all
the world is
vanitie.

2. Par 9.

The worldly
prosperitie
of King Sa-
lomon.

derfull matters, touching his peace, prosperitie, riches, and glorie, in this world: as that all the kinges of the earth desired to see his face, for his witedome and renowned felicitie: that all the princes liuing besides, were not like him in wealth: that he had sixe hundred, sixtie and sixe talentes of gold (which is an infinite summe) brought him in yeerly, besides all other that hee had from the kinges of Arabia, and other princes: that siluer was as plentifull with him as heaps of stones, and not esteemed, for the great store, & abundāce he had thereof: that his plate and iewels had no end: that his seat of maiestie, with stooles, lions to beare it vp, and other furniture, was of gold, passing all other kingly seats in the world: that his pretious apparell, and armor was infinite: that he had all the kings, from the riuer of the philistians, vnto Egypt, to serue him: that hee had fortie thousand horses in his stables to ride, and twelue thousand chariotes, with horses and other furniture readie to them, for his vse: that hee had two hundred speares of gold, borne before him, and six hundred crowns of gold, bestowed in euerie speare; as also three hundred bucklers, and three hundred crownes of gold, bestowed in the gilding of euerie buckler: that he spent euery daie in his house, a thousand, nine hundred, thirtie and seuen quarters of meal, and flower; thirtie Oxen; with an hundred Wethers; besides al other flesh: that he had seuen hundred Wiues, as Queenes, and three hundred

3. Reg. 4.

30. Cori si-
mile, & 60.

Cori fari-
na: & ene-
rie corus is

* 21. quar-
ters and od.

3. Reg. 11.
Eccles. 1.

hundred others, as concubines. * All this, and

much more doth scripture report of Salomons worldly wealth, wisdom, riches, and prosperity: which he hauing tasted, & vsed to his fill, pronounced yet at the last this sentence of it al; *Vanitas vanitatum, & omnia vanitas: Vanitie of vanities, & al is vanitie.*

By vanitie of vanities, meaning (as Sainct Ierom interpreteth) the greatnesse of this vanitie, aboue all other vanities that may be deuised.

6 Neither onely doth Salomon affirme this thing, but doth proue it also by exāples of himselfe. I haue bene king of Israell in Ierusalem (saith he) and I purposed with my selfe, to seeke out by wisdom all thinges: and I haue seene, that all vnder the sunne, are meere vanities, and affliction of spirit. I said in my hart, I will goe and abound in delightes, and in euerie pleasure that may be had: And I saw that this was also vanitie. I tooke great workes in hand, builded houses to my selfe, planted vineyardes, made orchardes and gardens, and beset them with all kinde of trees: I made me fishe-pondes to water my trees: I possessed seruantes and hand-mayds, and had a great familie, great heards of cattell, aboue
anic

B. * For 21. I think hee ment but 11. for a Coras according to Iosephus is reckoned to be 738. of our gallons: which make of our measure 11. quarters, four bushels, one pek. So 900. being taken out of the totall sum, the residue that remaineth doth agree well to this accompt: for it makeith 1037. quarters, six bushels, two peks. But of this kinde of measure the iudgement of the learned doth varie much, and it would eske a long discourse to beate out the more likely opinion, by conference of places and measures together. By the account of Sainct Ierom is commeth far short: that is, but to 23 2. quarters, six bushels and a halfe.

Salomons
saieng of
himselfe.
Eccle. i.

anie that euer was before me in Ierusalem: I gathered together gold & siluer, the riches of kings and prouinces: I appointed to my selfe singers both men and women, which are the delites of the children of men: fine cups also to drink wine withall: and whatsoeuer my eies did desire, I denied it not vnto them: neither did I let my heart from vsing anie pleasure, to delite it selfe in these thinges which I prepared. And when I turned my selfe to al that my hands had made, and to all the labors, wherein I had taken such paines and sweat: I saw in them all, vanitie, and affliction of the mind.

7 This is the testimonie of Salomon, vpon his own prooffe in these matters: and if hee had spoken it vpon his wisdom onely (being such as it was) we ought to beleeue him; but much more seeing he affirmeth it of his own experience. But yet, if anie man be not mooued with this: let vs bring yet another witnes out of the newe testament, and such a one, as was priuie to the opinion of Christ heerein: that is, Sainct Iohn the Euangelist, whose wordes are these; *Do not loue the world, not those things that are in the world: if any man loue the world, the loue of God the father is not in him. For that, all which is in the world, is either concupiscence of the flesh, or concupiscence of the eies, or pride of life.* In which wordes, S. Iohn beside his threatning against such as loue and follow the world, reduceth all the vanities thereof, vnto three general pointes or branches; that is, to concupiscence

the flesh (wherein he comprehendeth al carnal pleasures) to concupiscence of the eies (wherein he containeth al matters of riches:) and to pride of life, whereby he signifieth the humor, and disease of worldly ambition. These then are three general and principal vanities of this life, wherein worldly men do weary out themselves; ambition, couetousnes, and carnal pleasure: wherunto al other vanities are addressed, as to their superiors. And therefore it shal not be amisse to consider of these three in this place.

Three general points of worldlie vanitie.

8 And first to ambition or pride of life belongeth vain-glory: that is, a certain disordinate desire to be wel thought of, wel spoken of, praised, and glorified of men: and this is as great a vanitie (though it be common to manie) as if a man should run vp and downe the streets, after a feather, flying in the aire, tossed hither and thither, with the blasts of infinite mens mouthes. For as this man might wearie out himself before he gat the thing which he followed, and yet when he had it, he had gotten but a feather: so a vain-glorious man may labor a good while, before he attain to the praise which he desireth, and when he hath it, it is not woorth three chippes, being but the breath of a few mens mouthes, that altereth upon euery light occasion, and now maketh him great, now little, now nothing at al. Christ himselfe may be an example of this: who was tossed to and fro in the speech of men: som said he was Samaritan, and had the diuel: other said he was

Vain-glorie.

Mat. 27.
Iohn. 8.

a prophet: other said he could not be a prophet or of God; for that he kept not the sabboth day: others asked, if he were not of GOD, how he could doo so many miracles? So that there was schism or diuision among them, about this matter, as S. Iohn affirmeth. Finally, they receiued him into Hierusalem, with triumph of *Hesanna* casting their apparel vnder his feete. But the Friday next ensuing, they cried *Crucifige* against him, and preferred the life of Barrabas a wicked murderer before him.

Iohn. 9.

Mat. 21.

Mat. 11.

Mat. 27.

Luc. 23.

9 Now my frind, if they delt thus with Christ which was a better man than euer thou wilt be and did more glorious miracles, than euer thou wilt do, to purchase thee name & honor with the people: why doost thou so labor, & beat thy self about this vanity of vain-glory? Why doost thou cast thy trauels into the wind of mens mouthes? Why doost thou put thy riches in the lips of mutable men, where euerie flatterer may rob thee of them? Hast thou no better a chest to lock them vp in? Saint Paul was of another minde, when he said; *I esteeme little to be iudged of you, or of the daye man*: and he had reason surely. For what careth he that runneth at tilt, if the ignorāt people giue sentence against him, so the iudges giue it with him? If the blind man, in the way to Iericho, had depended of the liking and approbation of the goers by, he had neuer receiued the benefite of his sight: for that, they dissuaded him from running, and crying so vehemently after Christ. It

1. Cor. 4.

Luc. 18.

a miserable thing for a man to be a windmill, which maketh no meale, but according as the blast endureth. If the gale be strong, he surgeth about lustily; but if the winde slack, he relenteth presently. So praise the vain-glorious man, & ye make him run: if he feele not the gale blow, he is out of hart: he is like the Babylonians, who, with a little sweete musicke, were made to adore any thing whatsoeuer.

Dan.3.

10 The scripture saith most truly; *As siluer is tried in the fire by blowing to it: so is a man tried in the mouth of him that praiseth.* For as siluer, if it be good taketh no hurt therby; but if it be euil, it goeth al into fume: so a vain man, by praise and commendation. How many haue we seene puffed vp with mens praises, and almost put beside themselves, for ioy therof: and yet afterward brought down, with a contrarie wind, and driuen ful neer to desperation by contempt? How many do we see daily (as the prophet did in his daies) commended in their sins, and blessed in their wickednes? How many palpable and intollerable flatteries do we hear both vsed, and accepted daily, and no man crieth with good king Dauid; *Away with this oil and ointment of sinners, let it not come upon my head?* Is not al this vanitie? Is it not madnesse, as the scripture calleth it? The glorious angels in heauen seek no honor vnto themselves, but al vnto God: & thou poore worm of the earth desirest to be glorified? The four & twentie elders in the Apocalyps took off their crowns, and cast them

Pro.27.

Psal.9.

Psal.140.

Psal.39.

Apoc.4.

Of the world.

The second part.

at the feet of the lamb: and thou wouldest pluck
 fortie from the lamb to thy self; if thou couldest.
 O fond creature ! How truly saith the prophet;
 Psal. 143. *Homo vanitati similis factus est: A man is made like
 vnto vanitie.* That is, like vnto his own vanitie: as
 light as the verie vanities themselues, which he
 followeth. And yet the wise man more expressly;
 Eccl. 23. *In vanitate sua appenditur peccator: The sinner is wei-
 ed in his vanitie.* That is, by the vanitie, which he
 followeth, is seen how light and vain a sinner is.

Worldly ho-
 nor and pro-
 motion.

II The second vanitie that belongeth to am-
 bition, is desire of worldly honour, dignitie, and
 promotion. And this is a great matter in the sight
 of a worldly man: this is a iewel of rare price, and
 woorthie to be bought, euen with any labor, tra-
 uel, or peril whatsoeuer. The loue of this letted
 the great men, that were Christians, in Iewrie,
 from confessing of Christ openly. The loue of
 this letted Pilat from deliuering Iesus, according
 as in conscience he saw he was bound. The loue
 of this letted Agrippa, and Festus, from making
 theselues Christians, albeit they esteemed Pauls
 doctrin to be tru. The loue of this letteth infinite
 men daily from imbracing the meanes of their
 saluation. But (alas) these men do not see the va-
 nitie heerof. S. Paul saith not without iust cause;
 1. Cor. 14. *Nolite esse pueri sensibus: Be you not children in vnder-
 standing.* It is the fashion of children, to esteeme
 more of a painted bable, thā of a rich iewel. And
 such is the painted dignitie of this world: gotten
 with much labor; maintained with great expen-
 ces;

Ioh. 11.

Ioh. 19.

Acts. 26.

1. Cor. 14.

tes; and lost with intollerable griefe, & sorrow. For better cōceiuing wherof, ponder a litle with thy selfe (gentle reader) any state of dignitie that thou wouldest desire: and think how many haue had that before thee. Remēber how they mounted vp, and how they descended downe againe: and imagin with thy selfe, which was greater, either the ioy in getting, or the sorow in leeing it. Where are now al these emperors, these kinges, these princes & prelats, which reioiced so much once, at their own aduancemēt? Where are they now I saie? Who talketh or thinketh of thē? Are they not forgottē, and cast into their graues long ago? And doo not men boldly walke ouer their heads now, whose faces might not be looked on without fear, in this world? What thē haue their dignities done them good?

12 It is a woonderful thing to consider the v2-
nitie of this worldly honor. It is like a mans own
shadow, which the more a man runneth after, the
more it flieth: and when he flieth from it, it folo-
weth him again: and the onelie way to catch it, is
to fal down to the ground vpon it. So we see, that
those men which desire honor in this world, are
now forgotten: and those which most fled from
it, and cast themselues lowest of al men, by hu-
militie, are now most of al honored: honored (I
say) most, euen by the world it selfe, whose ene-
mies they were, while they liued. For who is ho-
nored more now, who is more commended and
remembred, than S. Paul, and his like, which so

*The vanitie
of worldlie
honor.*

Of the world.

The second part.

Psal. 138.

much despised worldly honor in this life, according to the saying of the prophet; *Thy friends (O Lord) are too too much honored.* Most vaine then is the pursuit of this worldly honor, and promotion: seeing it neither contenteth the minde, nor continueth with the possessor, nor is void of great danger, both in this life, & in the life to come, according to the saying of scripture; *Most severe iudgement shall be used upon those that are over others: the mean man shall obtain mercy; but the great & strong shall suffer torments strongly.*

Sap. 6.

Worldly nobility.

13 The third vanitie that belongeth to ambition, or pride of life, is nobilitie of flesh & blood: a great pearle in the eie of the world: but indeed in it selfe, and in the sight of God, a meer trifle & vanitie. Which holie Job wel vnderstood, when he wrote these words; *I said vnto rottennes, thou art my father: and vnto wormes, you are my mother and sisters.* He that wil behold the gentrie of his ancestors: let him looke into their graues, & see whether Job saith truly or no. True nobilitie was neuer begun, but by vertue: & therefore, as it is a testimony of vertue to the predecessors: so is it another of vertue vnto the successors. And he which holdeth the name thereof by descent, without vertue, is a meer monster, in respect of his ancestors: for that he breaketh the limits of the nature of nobilitie. Of which sort of men, God saith by one prophet; *They are made abhominable, euē as the things which they loue: their glorie is from their naturie, from the bellie, and from their conception.*

Job. 17.

Ecc. 9.

14 It is a miserable vanitie to go beg credit of dead men, when as we deserue none our selues: to seek vp old titles of honor from our ancestors, we being vtterly vncapable therof, by our owne base maners & behauior. Christ cleerly confounded this vanitie; when being descended himself of the greatest nobilitie, that euer was in this world: and besides that, being also the Sonne of God: yet called he himselfe ordinarily, the son of man: that is, the sonne of the virgin Marie (for otherwise he was no son of man) and further than this also, called himselfe a shepheard, which in the world is a name of contempt. He sought not vp this and that olde title of honor, to furnish his stile withal, as our men do. Neither when he had to make a king first in Israel, did he seek out the ancientest blood: but tooke Saul, of the basest tribe of al Israel: & after him Dauid the poorest shepheard of al his brethren. And when he came into the world: he sought not out the noblest me to make princes of the earth; that is, to make Apostles: but took of the poorest, & simplest, thereby to confound (as one of them saith) the foolish vanitie of this world; in making so great account of the preeminence of a little flesh and blood, in this life.

Mat. 3. 20.

22. 26.

Iohn 10.

1. Reg. 9.

1. Reg. 16.

Mat. 4.

Psal. 44.

1. Cor. 1.

19 The fourth vanitie that belongeth to ambition, or pride of life, is worldly wisdom, whereof the apostle saith; *The wisdom of this world is follie with God*. If it be follie, then great vanitie (no doubt) to delite so in it, as men do. It is a strange

The vanitie of worldlie wisdom.

1. Cor. 1.

1.Reg.9.

1.Reg.16.

thing to see, how contrarie the iudgements of God are to the iudgements of men. The people of Israel would needs haue a king (as I haue said) and they thought God would haue giuen them presently some great mightie prince to rule ouer them: but he chose out a poor fellow, that sought asses about the countrie. After that, when God would displace this man again for his sin: he sent Samuel to annoint one of Isai his sons: and being come to the house, Isai brought forth his eldest son, Eliab, a lustie tal fellow, thinking him indeed most fit to gouern: but God answered; *Respect not his countenance, nor his tallnes of personage: for I haue reiected him: neither do I iudge according to the countenance of mā.* After that, Isai brought in his secōd son Abinadab: and after him Samma, and so the rest, vntil he had shewed him seauen of his sons. Al which being refused by Samuel, they marvelled, and said; there was no mo left, but only a little red headed boy, that kept the sheepe, called Dauid: which Samuel caused to be sent for. And as soon as he came in sight: God said to Samuel, this is the man that I haue chosen.

16 When the Messias was promised vnto the Iewes to be a king: they imagined presently, according to their worldly wisdom, that he should be some great prince: and therefore they refused Christ, that came in pouertie. Iames and Iohn being yet but carnal, seing the Samaritans contemptuously to refuse Christ his Disciples sent to them, and knowing what Christ was, thought

thought streightwaie that hee must in reuenge
 haue called downe fire from heauen to consume
 them: but Christ rebuked them, saieng; *You know* Luc. 9.
not of what spirit you are. The Apostles preaching
 the crosse, and necessitie of suffering, to the wise I. Cor. 1.
 Gentiles and Philosophers, were thought pre-
 sently fooles for their labors. Festus the Empe-
 rors liefetenant, hearing Paul to speake so much Acts. 26.
 of abandoning the world, and following Christ,
 said, he was mad. Finally, this is the fashion of al
 worldly wise men; to condemn the wisdom of
 Christ, and of his saints. For so the holy scripture
 reporteth of their own confession, being now in
 place of torment; *Nos insensati vitam illorū aestima-*
mus insaniā: We fond men, esteemed the liues of saints
as madnes. Wherefore, this is also great vanitie (as
 I haue said) to make such accompt of worldly
 wisdom: which is not onely folly, but also
 madnesse, by the testimonie of the holy Ghost
 himselfe.

17 Who would not thinke, but that the wise
 men of this worlde, were the fittest to be chosen
 to doe Christ seruice in his Church? Yet Sainct
 Paule saith; *Non multi sapientes, secundum carnem:* I. Cor. 1.
God hath not chosen manie wise men according to the
flesh. Who would not thinke, but that a worldly
 wise man might easily also make a wise Christi-
 an? Yet Sainct Paule saith no: except first he be-
 come a foole; *Stultus fiat, vt sit sapiens: If any man* I. Cor. 3.
seeme wise among you; let him become a fool, to the end
he may be made wise. Vain then, and of no account
 is

is the wisdom of this world, except it be subjected to the wisdom of God.

*The Vanitie
of beautie.
Prou. 31.*

Pfal. 118.

Pfal. 4.

18 The first vanitie belonging to pride of life, is corporall beautie: whereof the wise man saith; *Vain is beautie, and deceivable is the grace of countenance.* Whereof also king Dauid understood properly, when he said; *Turne away my eyes (O Lord) that they behold not vanitie.* This is a singular great vanitie, dangerous and deceitful; but yet greatly esteemed of the children of men whose propertie is; *To loue vanitie*: as the Prophet saith. Beautie is compared by holy men, to a painted snake, which is fair without, and full of deadly poyson within. If a man did consider what infinite ruins, and destructions haue come by our light giuing credit thereunto: hee would beware of it. And if hee remembred what foule drosse lieth vnder a faire skin: he would little be in loue therewith, saith one father. God hath imparted certain sparkes of beautie vnto his creatures: thereby to draw vs to the consideration and loue of his own beautie; whereof the other is but a shadow: euen as a man finding a little issue of water, may seeke out the fountain thereby; or happening vpon a small vaine of golde, may thereby come to the whole mine it self. But we like babes, delite our selues only with the fair couer of the book, and neuer doe consider what is written therein. In all fair creatures, that man doth behold, he ought to read this, saith one father, that if God could make a peece of earth so

*A lesson to
be read in
the beaucie
of all crea-
tures.*

faire and louely, with imparting vnto it some little sparke of his beautie: how infinite fair is he himselfe, and howe worthie of all loue and admiration? And howe happie shall we be, when we shall come to enioy his beautifull presence, whereof now al creatures do take their beautie?

19 If we would exercise our selues in these manner of cogitations: wee might easily keepe our heartes pure and vnspotted before God, in beholding the beautie of his creatures. But for that wee vse not this passage from the creature to the creator, but rest only in the externall appearance of a deceitfull face: letting goe the bridle to fowl cogitations, and setting wilfully on fire our own concupiscences; hence it is, that infinite men doe perishe daily by occasion of this fond vanitie. I call it fond, for that euerie childe may descrie the deceite and vanitie thereof. For, take the fairest face in the world, wherewith infinite foolish men fall in loue, vpon the sight: and rase it ouer but with a little scratch, and all the matter of loue is gone: let there come out an agu, and al this goodly beautie is destroyed: let the soule depart but one halfe hour from the body, and this louing face is vgly to look on: let it lie but two daies in the graue, and those which were so hot in loue with it before, will scarce abide to behold it, or come neere it. And if none of those thinges happen vnto it: yet quickly commeth on old age, which riueth the skin, draweth in the eies, setteth out the teeth,

and

*The vanitie
of beautie.*

Of the world.

The second part.

and so disfigureth the whole visage, as it becometh more cōtemptible now, than it was beautifull and alluring before. And what then can be more vanitie than this? What more madness, than either to take pride of it, if I see it my selfe: or to indanger my soule for it, if I see it in others?

The vanitie
of apparel.
Eccl. II.

20 The sixth vanitie belonging to pride of life, is the glorie of fine apparell: against which the wise mā saith; *In vestitune glorieris unquā. See thou neuer take glorie in apparell.* Of al vanities this is the greatest, which we see so common among men of this world. If Adam had neuer fallen, we had neuer vsed apparell: for that apparel was deuised to couer our shame of nakednesse, and other infirmities contracted by that fall. Wherefore, we that take pride and glory in apparel, do as much as if a begger should glorie and take pride of the old clouts that do couer his sores. Saint Paul said vnto a Bishop; *If we be clothed therewithal to couer our selues, let vs be content.* And Christ touched deeply the danger of nice apparell, when he cōmended so much S. Iohn Baptist for his austere attire: adding for the contradiction; *Qui mollibus vestiuntur in domibus regum sunt: They which are apparelled in soft and delicate apparell are in kinges Courtes.* In kinges courtes of this world, but not in the kinges court of heauen. For which cause in the description of the rich man damned, this is not omitted by Christ; *That he was apparelled in purple and silk.*

1. Tim. 6.

Mat. 3. II.
Luc. 7.

Luc. 16.

21 It is a woonderfull thing to consider the different proceeding of GOD and the worlde heerein. God was the first that euer made apparell in the world: and he made it for the most noble of all our ancestors, in paradise: and yet, hee made it but of beastes skins. And Sainct Paule testifieth of the noblest saintes of the old testament, that they were couered onely with goates skins, and with haire of camels. What vanitie is it then for vs, to be so curious in apparell, and to take such pride therein, as we doe? We rob and spoile all creatures almost in the world, to couer our baks, and to adorn our bodies withall. From one, we take his wooll: from another, his skin: from another, his fur: and from some other, their verie excrementes; as the filke, which is nothing els, but the excrementes of woormes. Nor content with this, we come to fishes, and doe beg of them certain pearles to hang about vs. We goe down into the ground for gold and siluer: & turn vp the sands of the sea, for pretious stones: and hauing borrowed all this of other creatures, we set vp and down, prouoking men to look vpon vs: as if all this now were our own. When the stone shineth vpon our finger, we will seem (forsooth) thereby to shine. When the siluer & silks do glister on our baks, we looke big, as if all that beautie came from vs. And so (as the prophet saith) we passe ouer our daies in vanitie, and doe not perceiue our own extreme follie.

Gen. 3.

Heb. 12.

*The extreme
vanitie and
pouertie of
man.*

Psal. 77.

22 The second generall branch, which sainct Iohn

Concupif-
cence of the
eies.

1.Tim.6.

Prou.11.

Sap. 5.
The vanitie
and peril of
worldly
wealth.

Pfal.75.

Cap.3.

Iac. 5.

John appointeth vnto the vanitie of this life, the
concupiscence of the eies: whereunto the ancient
fathers haue referred all vanities of riches &
wealth of this world. Of this Sainct Paul writeth
to Timothie; *Giue commandement to the richemen
of this world, not to be high minded, nor to put hope in
the vncertaintie of their riches.* The reaso of which
speech is vttered by the scripture in another
place, when it saith; *Riches shall not profite a man
in the daie of reuenge.* That is, at the daie of death
and iudgement: which thing, the riche men of
this world, do confesse themselues though too
late, when they crie; *Diniitiarum iactantia quid no-
bis contulit? What hath the braverie of our riches pro-
fited vs?* All which euidently declareth the great
vanitie of worldly riches, which can do the pos-
sessor no good at all, when he hath most need of
their help. *Rich men haue slept their sleep* (saith the
prophet) *and haue found nothing in their hands:* that
is, rich men haue passed ouer this life, as men do
passe ouer a sleepe, imagining themselues to
haue golden mountaines, and treasures: & when
they awake (at the daie of their death) they finde
themselues to haue nothing in their handes. In
respect wherof, the Prophet Baruch asketh this
quaestion; *Where are they now, which heaped together
gold and siluer, and which made no end of their scraping
together?* And he answereth himself immediat-
ly; *Exterminati sunt, & ad inferos descenderunt.*
They are now rooted out, & are gone down vnto hel. To
like effect saith Sainct Iames; *Now go to, you rich*

men: weepe, and howle in your miseries, that come vpon you: your riches are rotten, and your gold & siluer is rustie: and the rust thereof shall be in testimonie against you: it shall feede on your flesh as fire: you haue stored vp wrath for your selues in the last day.

32 If wealth of this worlde be not onely so vaine, but also so periculous, as heere is affirmed: what vanity then is it for men to set their minds vpon it as they do? Sainct Paule saith of himself; that *He esteemed it all but as doong*. And hee had great reason surely to say so, seeing indeed they are but doong: that is, the verie excrementes of the earth, and found onely in the most barren places thereof: as they can tell which haue seen their mines. What a base matter is this then for a man to tie his loue vnto? GOD commanded in the olde lawe, that whatsoeuer did goe with his brest vpon the ground, should be vnto vs in abomination: Howe muche more then a reasonable man, that hath glewed his heart and soule vnto a peece of earth? *We came naked vnto this world, and naked we must go forth againe*, saith Iob. The mil-wheel stirreth much about, and beateth it selfe from daie to daie, and yet at the yeers end it is in the same place, as it was in the beginning: so rich men, let them toil & labor what they can, yet at their death must they be as poore, as at the first day wherein they were born. *Whē the rich man dieth* (saith Iob) *he shall take nothing with him, but shall close vp his eies, & find nothing. Povertie shall lay hands vpon him, and a tempest shall*

Phil. 3.

Iob. 28.

Leu. 11.

Cap. 1.

Iob. 27.

Of the world.

The second part.

shall oppresse him in the night: a burning winde shall take him awaie, and a whirle-winde shall snatch him from his place: it shall rush upon him, and shall not spare him: it shall bind his hands upon him: and shall hiss out against him. For that it seeth his place whither he must go.

24 The prophet Dauid in likewise forewarneth vs of the same, in these wordes; *Be not afraid when thou seest a man made rich, and the glorie of his house multiplied. For when he dieth, hee shall take nothing with him, nor shall his glorie descend to the place whither he goeth: he shall passe into the progenies of his ancestors (that is, he shall goe to the place where they are, who liued as he hath done) and without end he shall see no more light.*

25 All this and much more is spoken by the holy Ghost to signifie the dangerous vanitie of worldly wealth: and the folly of those men, who labor so much to procure the same, with the eternall perill of their soules, as the scripture affirmeth vs. If so manie phisicians, as I haue heard of, alledged scriptures, should agree together, that such, or such meates were venemous and perillous to some: I think few would giue the aduenture to eat them, though otherwise in tast they appeared sweet and pleasant. Howe then cometh it to passe, that so manie earnest admonitions of God himselfe, cannot staie vs from the love of this daungerous vanitie? *Nolite cor opponere fidei* saith God by the Prophet: that is; *Lay not your heart vnto the love of riches.* *Qui diligit aurum in iustificabitur*, saith the wise man: *Hee that loveth*

Psal. 61.

Eccle. 31.

gold shall neuer be iustified. I am angrie greatly vpon rich
 nations, saith God by Zacharie. Christ saith; Amen Cap. 1.
dicō vobis, quia diues difficile intrabit in regnum celo- Mat. 19.
rum: Truly I say vnto you, that a rich man shall hardly
get into the kingdome of heauen. And again; Wo be to Luc. 6.
you rich men, for that you haue receiued your consolati-
on in this life. Finally S. Paul saith generally of al, &
to al; They which wil be rich, do fall into temptation, & 1. Tim. 6.
into the snare of the diuel, and into manie unprofitable
and hurtful desires, which do drown men in destruction
and perdition.

26 Can any thing in the world be spoken
 more effectually, to dissuade from the loue of ri-
 ches, than this? Must not heer now the couetous
 men, either denie God, or condemne themselues
 in their own consciences? Let them go, & excuse
 themselues, by the pretence of wife, and childre,
 as they are woont, saying; They meane nothing
 else, but to prouide for their sufficiencie. Doth
 Christ, or S. Paul admit this excusation? Ought
 we so much to loue wife, or children, or other
 kindred, as to endanger our soules for the same? *The pretence*
 What comfort may it be to an afflicted father in *of wife and*
 hel, to remember, that by his means, his wife & *children re-*
 childre do liue wealthily in earth? Al this is vani- *fused.*
 ty (dear brother) & meere deceit of our spiritual
 enemy. For within one momēt after we are dead,
 we shall care no more for wife, children, father,
 mother, or brother, in this matter, than we shall
 care for a meere stranger: & one penie giuen in almes

V.I.

while

Of the world.

The second part.

while we liued (for Gods sake) shal comfort vs more at that daie, than thousands of pounds bestowed vpon our kinne; for the natural loue we bare vnto our own flesh and blood: the which, I would to Christ worldlie men did consider. And then (no doubt) they would neuer take such care for kindred, as they doo: especially vpon their death-beds: whence presently they are to depart to that place, where flesh and blood holdeth no more priuilege, nor riches haue any power to deliuer; but only such, as were wel bestowed in the seruice of God, or giuen to the poore for his names sake. And this shalbe sufficient for this point of riches.

3
*Of the vanitie
of worldly
pleasure.*

27 The third branch of worldly vanities is called by S. Iohn, concupiscence of the flesh: which containeth al pleasures and carnal recreations as banketing, laughing, playing, and the like wherewith our flesh is much delited in this world. And albeit in this kind, there is a certein measure to be allowed vnto the godlie, for the conuenient maintenance of their health (as also in riches it is not to be reprehended) yet, that al the worldly solaces are not only vaine, but also dangerous, in that excesse and abundance, as worldly men seek and vse them, appeereth plainly by these words of Christ; *Wo be vnto you which now laugh, for you shal weep. Wo be vnto you that now live full, & sacietie: for the time shal com, when you shal hunger.* And again, in S. Iohns Gospel, speaking

Iohn. 16.

his Apostles, & by them to al other he saith; *You* Ioh. 16.
shal weep and pule: but the world shal reioice. Making it
 a signe distinctiue between the good & the bad:
 that the one shal mourn in this life, and the other
 reioice, and make themselues merie.

28 The verie same doth Iob confirme, both of
 the one, and the other sort: for of worldlinges he
 saith; *That they solace themselues with al kind of mu-* Iob. 21.
sick, and do passe ouer their daies in pleasure, & in a ve-
rie moment, do go down into hel. But of the godlie he
 saith of his own persō; *That they sigh before they eat* Iob. 3.
their bread. And in another place; *That they feare* Iob. 9.
al their works, knowing that God spareth not him which
offendeth. The reason whereof the wise man yet
 further expresseth, saying; *That the workes of good* Eccl. 9.
men are in the hands of God: and no man knoweth (by
outward things) whether loue or hatred, at Gods hands:
but al is kept uncertein, for the time to come. And old
 Tobias insinuateth yet another cause, when he
 saith; *What ioy can I haue or receiue, seeing I sit heer in* Tob. 5.
darknes? Speaking literally of his corporal blind-
 nes, but yet leauing it also to be vnderstood of
 spiritual and internal darknes.

29 These are then the causes (beside external *Why good*
 afflictio, which God often sendeth) why the god- *men are sad*
 do liue more sad and fearful in this life, than *in this life.*
 wicked men do, according to the counsel of saint I. Cor. 2.
 Paul: and why also they sigh often and weep, as 2. Cor. 7.
 Iob and Christ do affirme: for that they remem- Phil. 2.
 ber often the iustice of God: their own frailtie in Iob. 3.
 knowing: the secret iudgement of Gods predesti- Iohn. 16.
 nation

B. nation * vncerteine to vs: the vale of miserie and
 * Calling and iustifying, are verie plain and infalli-
 ble tokens therof. Rom.8.30. And so heere: which made euen the
 Apostles to grone, as Saint
 Paul saith, though they had
 full.

Rom.8. lesse cause thereof than we. In respect whereof
 Eph.4. we are willed to pas ouer this life in carefulnes,
 Mat.24. watchfulnes, feare, and trembling, and in respect
 2.Cor.5. whereof also, the wise man saith; *It is better to goe*
 and.7. *to the house of sorrow, than to the house of feasting.* And
 Eccl.7. *again; Where sadnes is, there is the hart of wise men;*
but where mirth is, there is the hart of fooles. Finally,

Pro.28. in respect of this, the scripture saith: *Beatus homo*
qui semper est pauidus. Happie is the man which alwaies
 is fearful. Which is nothing else, but that which
 the holie Ghost commaundeth cuerie man, by
 Micheas the prophet: *Sollicitū ambulare cum deo.*
 Mich.6. *To walk careful and diligent with God:* thinking vpon
 on his commandemēt, how we keep & obserue
 the same, how we resist, and mortifie our mem-
 bers vpon earth, and the like. Which cogitations
 if they might haue place with vs, would cut off a
 great deal of those worldly pastimes, wherewith
 the carelesse sort of sinners are ouerwhelmed:
 mean of those good felowships of eatings, drink-
 ings, laughings, singings, disputings: and other
 such vanities that distract vs most.

30 Heerof Christ gaue vs a most notable ad-
 uertisement, in that he wept often: as at his nati-
 uitie, at the resuscitation of Lazarus, vpon Ieru-
 salem, and vpon the crosse. But he is neuer read

Iohn.10.
 Luc.19.

to haue laught in al his life. Heerof also is our own natiuitie & death a signification: which being both in Gods hands, are appointed vnto vs, with sorrow and grieve, as we see. But the middle part therof, that is, our life, being left in our own handes (by Gods appointment) we passe it ouer with vaine delites, neuer thinking whence we came, nor whither we go.

31 A wise traueler passing by his In, though he see pleasant meats offered him: yet he forbearth vpon consideration of the price, and the iourney he hath to make: and taketh in nothing, but so much as he knoweth wel, how to discharge the next morning at his departure: but a foole laieth hands on euerie delicate bait that is presented to his sight, & plaieth the prince for a night or two. But whē it commeth to the reckoning: he wisheth that he had liued only with bread & drinke, rather than to be so troubled as he is for the payment. The custom of many churches yet is, to fast the euen of euery feast, & then to make mery the next day, that is, vpo the festiual day it self: which may represent vnto vs, the abstinent life of good men in this world, & the mirth that they haue in the world to com. But the fashion of the world is contrary: that is, to eat & drink merily first, at the auern: and after, to let the host bring in his reckoning. They eat, drink, and laugh: and the host coreth vp al in the meane space. And when the time commeth, that they must pay: many an hart is sad, that was pleasant before.

A similitude.

Of the world.

The second part.

Pro. 14.

52 This the Scripture affirmeth also, of the pleasures of this world; *Risus dolore miscbitur, & extrema gaudij luctus occupat: Laughter shalbe mingled with sorrow, & mourning shal inſu at the hinder end of mirth.* The diuel that plaieth the hoſt in this world, & wil ſerue you with what delite or pleasure you deſire, writeth vp al in his booke: and at the day of your departure, (that is, at your death) wil he bring the whole reckoning, & charge you with it al: and then ſhal ſolow that, which God promiſeth to worldlings by the prophet Amos.

Amos. 2.

Tob. 2.

Your mirth ſhal be turned into mourning and lamentation. Yea, and more than this, if you be not able to diſcharge the reckoning; you may chāce to heare that other dreadful ſentence of Chriſt, in the Apocalyps; *Quantum in delicijs fuit, tantum date illi tormentum: Look how much he hath been in his delites, ſo much torment do you lay vpon him.*

Apoc. 18.

Pſal. 38.

33 Wherefore, to conclude this point, and therewithal this firſt part, touching vanities: truly may we ſay with the prophet dauid, of a worldly minded man; *Vniuerſa vanitas omnis homo viuens: The life of ſuch men conteineth al kinde of vanitie.* That is, vanitie in ambition, vanitie in riches, vanitie in pleasures, vanitie in al things which they moſt eſteeme. And therefore I may wel end with the

Eſai. 59.

words of God, by the prophet Eſaie; *Vae vobis, qui trahitis iniquitatem in funiculis vanitatis: Woe vnto you, which doo draw wickedneſſe in the ropes of vaine*

The ropes of
vain-glorie

These ropes are thoſe vanities of vainglorie, promotion, dignitie, nobilitie, beauty, riches, delites

and

and other before touched : which alwaies draw
 with the some iniquitie and sin. For which cause,
 Dauid saith vnto God: *Thou hatest (O Lord) obser-* Psal. 3.
uers of superfluous vanities. And lastly for this cause
 the holie Ghost pronounceth generally of al mē:
Beatus vir qui non respexit in vanitates, & insanas Psal. 39.
falsas: Blessed is that man, which hath not respected va-
nties, and the false madnes of this world.

34 Now come I then to the second part pro- 2
 posed in this chapter : to shew how this world, *How worldly*
 with the commodities therof, are not only vanities *vanities are*
 ies, but also deceits (as Christ termeth them) for *also deceits.*
 that indeed, they performe not vnto their folow- Mat. 13.
 ers, those idle vanities which they doo promise.
 Wherin the world may be cōpared to that wret- Gen. 29.
 ched and vngrateful deceiuer Laban: who made *False promi-*
 poor Iacob to serue him seuen yeres for fair Ra- *ses of the*
 chel, and in the end deceiued him with fowl Lia. *world.*
 What false promises doth the world make daily?
 To one it promiseth long life and health: & cut-
 teth him off in the midst of his daies. To another
 it promiseth great wealth, and promotiō: and af-
 ter long seruice, performeth no part thereof. To
 another it promiseth great honor by large expē-
 ces: but vnder hand it casteth him into contēpt
 by beggarie. To another it assureth great ad-
 uancemēt by mariage: but yet neuer giueth him
 abilitie to come to his desire. Go you ouer the
 whole world: behold countries; view prouinces;
 looke into cities; harken at the doores and win-
 dows of priuate houses; of princes pallaces; of

Of the world.

The second part.

of secret chambers:& you shal see and heare nothing, but lamentable complaintes: one, for that he hath lost, another for that he hath not woun, a third for that he is not satisfied, ten thousand for that they are deceiued.

*The false
promise of
renown.*

Psal.9.

Iob.13.
Psal.1.

*A compa-
rison.*

35 Can there be a greater deceit (for examples sake) than to promise renown, and memorie, as the world doth to hir followers: and yet to forget them as soone as they are dead? Who doth remember now one of fortie thousand iollie fellows in this world, captains, soldiers, counsellors, dukes, earles, princes, prelates, and emperors: kinges, and queenes, lordes, and ladies? Who remembereth them I say? Who once thinketh or speaketh of them now? Hath not their memorie perished with their sound, as the Prophet saith? Did not Iob promise truely, that *Their remembrance should be as ashes troden vnder foote*? And Dauid, that *They should be as dust blown with the wind*? Diuers men there haue been ere this, that haue been verie mean in common account: and yet because they haue labored to be vnknowne to the world, therefore the rather the world both remembereth, and honoreth now the memorie of them. But many a king and emperor haue striued & labored al their life, to be known in the world, and yet are now forgotten. So that the world is like in this point (as one saith) vnto a couetous & forgetful host, who if he see his old ghest come by in beggarly estate, al his monie being spent: he maketh semblance not to know him. And if the ghest

gheft maruel thereat, and saie, that he hath come often that waie, and spent much monie in the house: the other answereth, it may be so, for ther passe this way so many, as we vse not to keep account thereof. But what is the waie to make this host to remember you (saith this Author?) The waie is to vse him ill as you passe by: beate him well, or doe some other notable iniurie vnto him, and he wil remēber you, as long as he liueth, and manie times will talke of you, when you are farre off from him.

36 Infinite are the deceites, and dissimulations of the world. It seemeth goodly, faire, and gorgeous in outward shewe: but when it commeth to handling, it is nothing but a fether: when it commeth to sight, it is nothing but a shadow: when it commeth to waight, it is nothing but smoke: when it commeth to opening, it is nothing but an image of plaister work, full of old rags and patches within. To know the miseries of the world, you must go a little out from it. For, *What the deceits of the world are.* as they which walke in a mist, doe not see it so well, as they which stand vpon an hill from it: so is it in discerning the world: whose proper-ty is, to blinde them that come to it, to the end they may not see their owne estate: euen as a haue, first of all striketh out the poore sheepes, and so bringeth to passe, that shee maie not see the waie to escape from his tyrannie. *A simile.*

37 After the worlde hath once bereft the worldling of his spirituall sight, that hee can iudge

Math. 4.

2 Reg. 22.

Apo. 17.

Iudic. 4.

2 Reg. 20.

Luc. 22.

iudge no longer, betweene good and euill; vanitie; and veritie; then it rocketh him asleep, at ease and pleasure; it bindeth him sweetly; it deceiveth him pleasantly, it tormenteth him in great peace and rest: it hath a proud spirite straightwaies to place him in the pinnacle of greedie ambition, and therehence, to shewe him al the dignities and prefermentes of the worlde: it hath twentie false merchants, to shew him in the dark the first & former ends, of fair & pretious cloths (But he may not look into the whole peeces, nor carrie them to the light.) It hath foure hundred false prophetes to flatter him as Achab had, which must keepe him from the hearing of Michaas his counsell: that is, from the remorse of his own conscience, which telleth him truth: it hath a thousand cunning fishers, to laie before him pleasant baites, but all furnished with dangerous hookes within: it hath infinite strumpets of Babilon, to offer him drinke in golden cups, but all mingled with most deadly poison: it hath in euerie doore an alluring Iahel, to intise men into the milke of pleasures and delites, but all haue their hammers and nailes in their handes, to murder him in the brain when he falleth a sleepe. It hath in euerie corner, a flattering Ioab, to embrace him with one arme, and kill with the other. A false Iudas, to giue a kisse, and therewith to betray him. Finally, it hath all the deceites, all the dissimulations, all the flatteries, all the treasons, that possibly may be deuised. It hateth them, that loue

it: deceiue them, that trust it: afflicteth them,
that serue it: reprocheth them, that honor it:
damnneth them, that follow it: and most of al for-
getteth them, that labour and trauell most of all
for it. And to be breefe in this matter, doe you
what you can for this world, and loue it, & adore
it, as much as you will: yet in the ende you shall
finde it a right Nabal: who after many benefites
receiued from Dauid, yet when Dauid came to
haue need of him, he answered; *Who is Dauid? Or
who is the sonne of Isai, that I should know him?* Vpon
great cause then said the prophet Dauid; *O you
children of men, how long will ye be so dull haried? Why
do you loue vanitie, and seeke after a lie?* Hee calleth
the world not a lye, but a lie it selfe: for the ex-
ceeding great fraud and deceit, which it vseth.

1. Reg. 25.

Psal. 4.

38 The third name or propertie that Christ
scribeth vnto the pleasures and riches of the
world, is, that they are thornes: of which S. Gre-
gory writeth thus; Who euer would haue belee-
ued me, if I had called riches thornes: as Christ
beere doth, seeing thornes do prik, & riches are so
pleasāt? And yet surely they are thornes; for that,
with the priks of their carefull cogitations, they
tear, and make bloudie the mindes of worldly
men. By which wordes, this holy father signifi-
eth, that euē as a mans * naked bodie, tossed and
tumbled among manie thornes, cannot be but
wounded, that it is another thing that he did specially respect therein: that is the
hooking or destroyeng of such corne as was sown among them; and the utter
extinguishing, or great hindering of all good motions of the spirite of God,
in those that are worldly minded.

X 3

How plea-
sures of the
world are
thornes.

Hom. 15 in
euang.

B.

* But the
wordes of
Christ de-

much

much rent and torne; and made bloudy with the prickes therof: so a worldly mans soule beaten with the cares and cogitations of this life cannot but be vexed with restles pricking of the same; and wounded also with manie temptations of sinne, which doe occur. This doth Salomon (in the places before alledged) signifie when he doth not onely cal the riches and pleasures of this world; *Vanitie of vanities*, that is, the greatest vanitie of all other vanities: but also *Affliction of spirit*: giuing vs to vnderstand, that when these vanities are, and the loue of them once entered: there is no more the peace of God, which passeth al vnderstanding: there is no longer rest or quiet of mind: but warre of desires; vexation of thoughtes; tribulation of feares; pricking of cares; vnquietnesse of soule: which is indeede most miserable and pitifull affliction of spirit.

Ecc. 1. 2. 3. 4.

Phil. 4.

A comparison.

39 And the reason hereof is, that as a clock can neuer stand still from running, so long as the peazes do hang therat: so a worldly man, hauing infinite cares, cogitations, and anxieties hanging vpon his mind, as peazes vpon the clock, can neuer haue rest, or repose daie or night, but is enforced to beat his brains, when other men sleep for the cōpassing of those trifles, wherewith he is incōbred. Oh, how manie rich men in the world do feel to be true, that I nowe saie? How manie ambitious men doe prooue it daily, and yet will not deliuer themselues out of the same?

40 Of all the plagues sent vnto Egypt, that of the

the flies was one of the most troublesome, and Exod.8.
 fastidious. For they neuer suffered men to rest;
 but the more they were beaten off, the more
 they came vpon them. So, of all the miseries, and
 vexations, that God laieth vpon worldlings, this
 is not the least, to be tormented with the cares of
 that, which they esteeme their greatest felicitie:
 and cannot beat them off, by anie meanes they
 can deuise. They rush vpon the in the morning,
 as soone as they awake, they accompanie them
 in the daie, they forsake them not at night, they
 followe them to bed, they let them from their
 sleep, they afflict them in their dreames: and fi-
 nally, they are like to those importune and vn-
 merciful tyrants, which God threatneth to wic-
 ed men, by Ieremie the Prophet, *Qui nocte ac* Iere.16.
die non dabunt requiem: Which shal giue them no rest,
neither by day or night: and the cause heereof, which
 God alledgeth in the same chapter, is; *Quia ab-*
ieci pacem meam à populo isto (dicit Dominus) miseri-
cordiam & miserationes: For that I haue taken away
my peace from this kind of people (saith God) I haue ta-
ken away my mercie and commiserations: a verie hea-
 uie sentence to all them that lie vnder the yoke,
 and bondage of these miserable vanities.

41 But yet the Prophet Esaie hath a much Esa.59.
 more terrible description of these mens estate,
 They put their trust in things of nothing, & do talk va-
 nities: they conceiue labor and bring forth iniquity: they
 break the eggs of serpents, and weaue the webs of spi-
 ders: he that shal eat their eggs, shal die: & that which is
 hatched

Of the world.

The second part.

The explica-
tion of the
wordes of
Esay.

hatched thence, shall be a cocatrice: their webs shall not make cloth, to couer them: for that their workes are unprofitable: and the worke of iniquitie is in their hands.

These are the wordes of Esaie, declaring vnto vs by most sufficient similitudes, howe daungerous thorns the riches and pleasures of this world are. And first he saith; *They put their hope in things of nothing, and do talk vanities:* to signifie, that he meaneth of the vanities, and vain men of this world who commonly do talk of the things which they loue best, and wherein they place their greatest affiance. Secondly he saith; *They conceine labor, and bring forth iniquitie.* Alluding heerin, to the child birth of women, who first doe conceaue in their womb; and after a great deale of trauell, do bring forth their infant: so worldly men, after a great time of trauell and labour in vanities, doe bring forth no other fruit, than sinne and iniquitie. For that is the effect of those vanities, as he speaketh in the same chapter, crieng out to such kind of men: *Woe be vnto you, which doe draw iniquitie the ropes of vanitie.*

42. But yet to expresse this matter more forcibly, he vseth two other similitudes, saieng; *They breake the eggs of serpents, and do weaue the webs of spiders.* Signifieng by the one the vanitie of these worldly cares: and by the other, the danger thereof. The spider wee see, taketh great paines and labour manie daies together, to weaue hir selfe a web, and in the end, when all is done, commeth a puffe of winde, or some other little matter, and

breake

breaketh all in peeces. Euen as he in the Gospel, Luc. 12.
 which had taken great trauell and care, in heaping riches together, in plucking downe his old barnes, building vp of newe: and when he was come to say to his soule, *Now be merie*: That night his soule was taken from him, and all his labour lost. Therefore Esaie saith in this place, that *The webs of these weauers shal not make them cloth to couer them withall: for that their workes are unprofitable.*

43 The other comparison containeth matter of great danger and feare. For as the bird that sitteth vpon the eggs of serpentes, by breaking and hatching them, bringeth forth a perillous brood, so hir own destruction: so those that sit abroode vpon these vanities of the world (saith Esay) doe hatch at last their owne destruction. The reason whereof is (as he saith) *For that the worke of iniquitie is in their hand.* Still harping vpon this string, that a man can not loue & follow these vanities, or intagle himself with their ropes (as his phrase is) but that he must indeede drawe on much iniquitie therewith: that is, hee must mingle much sinne and offence of God with the same: which is the effect of sin, because it killeth the soule, that consenteth vnto it, therefore Esaie compareth it vnto the broode of serpentes, that killeth the bird which bringeth them forth to the world. And finally, Moises vseth the like similitudes, when he saith of vaine and wicked men, *Their vineyard is the vineyard of Sodomites, their grape is the grape of gall, and their clusters of grapes are most bitter: their wine* Deut. 36.

wine is the gall of Dragons, and the poyson of Cocatrice vncurable. By which dreadful and lothsome comparisons, hee woulde giue vs to vnderstand, that the sweet pleasures of this world are indeede deceites, and wil prooue themselues one day most bitter and dangerous.

⁴
The fourth
part, how the
world is mi-
serie.

Brenisie.

Eccl.41.

1.Mac.1.

44 The fourth point that we haue to consider, is, how this word, *arumna*, that is, miserie & calamitie, may be verified of the world, and the felicitie thereof. Which thing though it may appeare sufficiently by that, which hath beene said before, yet will I (for promise sake) discusse it a little further in this place, by some particulars. And among manie miseries which I might heer recount; the first, and one of the greatest is, the breuitie and vncertaintie of al worldly prosperitie. Oh, how great a miserie is this vnto a worldly man, that would haue his pleasures, constant and perpetuall! *O death, howe bitter is thy remembrance* (saith the wise man) *vnto a man that hath peace in his riches?* We haue seen many men aduanced; & not endured two months in their prosperitie: we haue heard of diuers married in great ioy, and haue not liued six daies in their felicitie: we haue read of strange matters in this kind, and we see with our eies no few exāples daily. What a grief was it (think you) to Alexander the great, that hauing subdued in twelue yceres, the most part of all the world, should be then inforced to die, when he was most desirous to liue: & when hee was to take most ioy, and comfort of his victories?

victories? What a sorrow was it to the rich man in the Gospel, to heare vpon the sudden; *Hæc no-* Luc. 12.
He: Euen this night thou must die? What a miserie wil this be to manie worldlings, when it cometh? Who now build pallaces, purchase lands, heap vp riches, procure dignities, make marriages, ioine kindreds, as though there were neuer an end of these matters? What a doleful day wil this be to them (I saie) when they must forgo al these thinges, which they so much loue? When they must be turned off, as princes mules are wont to be, at the iourneis end: that is, their treasure taken from them, and their gauld backs onlie left vnto themselves? For as we see these mules of princes go, al the day long, loden with treasure, and couered with faire clothes, but at night shaken off, into a forry stable, much brused and gauled, with the carriage of those treasures: so rich men that passe thorough this world, lodē with gold, and siluer; and do gaule greatly their soules in carriage thereof, are despoiled of their burden at the day of death; and are turned off, with their wounded consciences, to the lothsom stable of hel and damnation.

*A com-
pau-
ri-son.*

45 Another misery ioined to the prosperitie of this world, is the grieuous counterpeaze of discontentments, that euerie worldlie pleasure hath with it. Run ouer euerie pleasure in this life, and see what sawce it hath adioined. Aske them that haue had most prooffe thereof, whether they remaine contented, or no? The possession of riches

*Discontent-
ment.*

Of the world.

The second part.

is accompanied with so many feares, and cares as hath been shewed : the aduancement of honours is subiect to al miserable seruitude that may be deuised : the

B.

* pleasure of the flesh, ** It selfe is not so called: but is said, that those that marry should haue tribulation in the flesh: which is in respect of cares & molestations that comonly hang (or specially at the time, as the case stood with the married estate.*

1. Cor. 7. 28.

Saint Paul, *Tribulation of the flesh* : but if it be with sin, ten thousand times more is it enuironed with al kinde of miseries.

Miseries of bodie.

46 Who can reckon vp the calamities of our bodie? So manie diseases, so manie infirmities, manie * mischances, so

B.

manie dangers ? Who can tel the passions of our mind that do afflict

Of mind.

vs, now with anger, now with sorow, now with enuie, now with furie? Who can recount the aduersities, and miseries, that come by our

Of goods.

goods? Who can number the hurtles and discontentations, that daily insue vpon vs, from our neighbours? One calleth vs into law for our goods: another pursueth vs for our life: a third, slander impugneth our good name : one afflic

Of neighbours.

etc

reth vs by hatred, another by enuie, another by
The latterie, another by deceit, another by reuenge,
the another by false witnes, another by open armes.

There are not so many daies, nor houres in our
lives, as there are miseries & contrarieties in the
same. And further thā this, the euil hath this pre-
rogatiue about the good, in our life, that one de-
fect onelie ouerwhelmeth and drowneth a great
number of good things together: as if a man had
all the felicities heaped together, which this
world could yeeld, and yet had but one tooth
out of tune: al the other pleasures would not
make him merry. Heerof you haue a cleer exam-
ple in Aman, chiefe counsellor of king Assuerus:
who, for that, Mardocheus the Iew did not rise to
him when he went by, nor did honor him, as o-
ther men did: he said to his wife and friends, that
all his other felicities were nothing, in respect
of this one affliction.

Hester. 5.

47 And now to this miserie of darcknesse and
blindnesse, wherein worldly men liue (as in part I
haue touched before) most fitly prefigured by
the palpable darknes of Egypt, wherein no man
could see his neighbour; no man could see his
work, no man could see his way: such is the dark-
nes wherein worldly men walk: *They haue eies, but*
they see not, saith Christ: that is, though they haue
Gods eies to see the matters of this world: yet they are
blind, for that they see not the thinges they
should see indeed. *The children of this world are mi-*
deaf in their generation, than the children of light. But

*The miserie
of blindnes.*

Exo. 10.

Mat. 13.

Luc. 16.

Of the world.

The second part.

that is onlie in matters of this world, in matters of darcknesse, not in matters of light, whereof they are no children: *For that the carnal man vnderstandeth not the things which are of God.* Walk ouer the world, and you shal finde men as sharpe eyed as eagles in things of the earth: but the same men as blinde as beetles in matters of heauen. Therof ensue those lamentable effectes, that we see dailie of mans laws so carefully respected, and Gods commandementes so contemptuously reiected: of earthly goods sought for, and heauenly goods not thought vpon: of so much trauel take for the bodie, and so little care vsed for the soule. Finally, if you wil see in what great blindnes the world dooth liue, remember that S. Paul coming from a worldling to be a good Christian, had scales taken from his eies by Ananias, which couered his sight before, whē he was in his pride, and ruffe of the world.

1. Cor. 2.

Acts. 9.

Temptations
and dangers.Athanasius
vita Anthonij.

Psal. 10.

48 Beside al these miseries, there is yet another miserie, greater in som respect, than the former; and that is, the infinite number of temptations, of snares, of intisements in the world, where by men are drawne to perdition dailie. Athanasius writeth of S. Anthonie the hermite, that god reuealed vnto him, one day, the state of the world, and he saw it al hanged ful of nets in euerie corner, & diuels sitting by, to watch the same. The prophet Dauid to signifie the verie same thing; that is, the infinite multitude of snares in this world, saith: *God shal raine snares upon sinners.*

That

That is, God shal permit wicked men to fal into snares : which are as plentiful in the world : as are the drops of raine, which fal down from heauen. Euerie thing almost is a deadly snare, vnto a carnal and loose harted man. Euerie sight that he seeth, euery word that he heareth, euery thought that he conceiueth: his youth, his age, his frinds, his enimies, his honor, his disgrace, his riches, his pouertie, his companie keeping, his prosperitie, his aduersitie, his meat that he eateth, his appa-
 yel that he weareth : al are snares, to draw him to destruction, that is not watchful.

49 Of this then, and of the blindnes declared before, doth follow the last, and greatest miserie of al, which can be in this life : and that is; the facilitie whereby worldly men do run into sin. For truly, saith the scripture; *Miseros facit populos peccatum* : Sin is the thing that maketh people miserable. And yet, how easily men of the world doo commit sinne, and how litle scruple they make of the matter, Iob signifieth, when talking of such a mā, he saith; *Bibit quasi aquam iniquitatem*: He sup-
 pereth wth sin, as it were water. That is, with as great fa-
 cilitie, custome, & ease, passeth he down any kind of sin, that is offered him, as a mā drinketh water, when he is a thirst. He that wil not beleue the say-
 ing of Iob: let him proue a litle, by his own expe-
 rience, whether the matter be so or no : let him walke out into the streets, behold the doings of
 men, view their behauior, consider what is don in
 shops, in hal, in consistories, in iudgemēt seats, in

Facilitie of
 sinning.

Provl. 14.

Iob. 15.

Of the world.

The second part.

*The sinful
state of the
world.*

pallaces, and in commō meeting places abroad: what lying, what flandering, what deceiuing there is. He shal find, that of al thinges, whereof men take any account, nothing is so litle accounted of, as to sin. He shal see iustice solde, veritie wrested, shame lost, and equitie despised. He shal see the innocent condemned, the guiltie deliuered, the wicked aduanced, the vertuous oppressed. He shal see many theeues flourish, many vsurers beare great sway, many murderers & extortioners reuerenced and honoured, many fooles put in authority, and diuers, which haue nothing in them but the form of men, by reason of mōy to be placed in great dignities, for the gouernment of others. He shal heare at euerie mans mouth, almost, vanitie, pride, detraction, enuie, deccit, dissimulation, wantonnes, dissolution, lying, swearing, periurie, and blaspheming. Finally, he shal see the most part of men, to gouerne themselves absolutely, euen as beastes do, by the motion of their passions, not by law of iustice, reason, religion, or vertue.

*The fift part
of this chap-
ter.*

Rom. 8.

50 Of this doth insue the fift point that Christ toucheth in his parable, and which I promised heer to handle: to wit, that the loue of this world choketh vp, and stranglenth euerie man whom it possesseth, from al celestial and spiritual life: for that it filleth him with a plain contrarie spirit, to the spirit of God. The Apostle saith: *Si quis spiritum Christi non habet, hic non est eius*: If any man hath not the spirit of Christ, this fellow belongeth not vnto him.

Now

Now, how cōtrarie the spirit of Christ, & the spirit of the world is, may appeere by the fruites of Christs spirit rekened vp by S. Paul vnto the Galathians: to wit, *Charitie*, which is the root & mother of al good works: *Ioy*, in seruing God: *Peace*, or trāquility of mind in the storms of this world: *Patience*, in aduersitie: *Longanimitie*, in expecting our reward: *Bonitie*, in hurting no man: *Benignitie*, in sweet behauour: *Gentlenes*, in occasion giue of anger: *Faithfulness*, in performing our promises: *Modestie*, without arrogancie: *Continencie*, from al kind of wickednes: *Chastitie*, in conseruing a pure mind in a clean & vnspotted bodie. *Against these men* (saith S. Paul) *there is no law*. And in the verie same chapter he expresseth the spirite of the world by the contrary effects, saying: *The works of flesh are manifest, which are fornicatiō, uncleannes, wātonnes, lecherie, idolatrie, poisonings, enmities, contentions, emulatiōs, wrath, strife, dissentiō, sects, enuie, murder, draonkennes, gluttonie, & the like: of which I foretel you, as I haue told you before, that those men which doo such thinges shall neuer obtaine the kingdome of heauen.*

Gal. 5.

The effects
of the spirit
of Christ.

Gal. 5.

The effects
of the spirit
of this world.

51 Heer now may euerie man iudge of the spirit of the world, and the spirit of Christ: and (applying it to himselfe) may coniecture whether he holdeth of the one, or of the other. S. Paul giueth two pretie short rules in the verie same place to trie the same. The first is: *They which are of Christ haue crucified their flesh, with the vices, and concupiscences therof.* That is, they haue so mortified

Two rules of
S. Paul to
know our
spirit.

Gal. 5.

*Of the world.**The second part.*

fied their owne bodies, as they strue against al the vices and sins repeated before, and yould not to serue the cōcupiscences or temptations thereof. The second rule is; *If we live in spirit, then let vs walk in spirit.* That is, our walking and behavior is a signe whether we be aliue or dead. For if our walking be spiritual, such as I haue declared before by those fruits therof: thē do we liue & haue life in spirit: but if our works be carnal, such as S. Paul now hath described: then are we carnal & dead in spirit, neither haue we anie thing to doe with Christ, or portion in the kingdome of heauen. And for that al the world is ful of those carnal workes, and bringeth foorth no fruits indeed of Christs spirit, nor permitteth them to grow vp or prosper within hir: thence is it, that the scripture alwaies putteth Christ, and the world for opposite and open enemies.

*Christ and
the world
enemies.*

Iohn.14.

32 Christ himselfe saith, that *The world cannot receiue the spirit of truth.* And again, in the same Eu

Ioh.15.17.

uangelist he saith; that *Neither he, nor any of his are of the world, though they liue in the world.* And yet

Iohn.17.

further, in his most vehement praier vnto his father; *Pater in ste, mundus te non cognouit: Iust fateri, the world hath not knowne thee.* For which cause S.

Iohn.2.

Iohn writeth; *If any man loue the world, the loue of the father is not in him.* And yet further S. Iames,

Iaco.4.

that *Whosoener but desireth to be frind of this world, is thereby made an ennemie to God.* What wil worldlie

1.Cor.11.

mē say to this? S. Paul affirmeth plainly, that this world is to be dāned. And Christ insinuateth the

same

saie in Sainct Iohns Gospell: but most of all, in
 that woonderfull fact of his, when praieng to his
 father, for other matters, he excepteth the world
 by name; *Non pro mundo rogo*, saith he: *I do not ask*
mercies, and pardon for the world, but for those which
thou hast giuen me out of the world. Oh, what a dread-
 full exception is this, made by the sauiour of the
 world; by the lambe, that taketh awaie all sins;
 by him that asked pardon, euen for his tormen-
 tors, and crucifiers; to except now the world by
 name from his mercie? Oh that worldly men
 woulde consider but this one point onely: they
 would not (I thinke) liue so void of feare as
 they doe.

Iohn. 12.

Iohn. 17.

Iohn. 1.

Luc. 23.

¶ 53 Can anie man maruell now why S. Paule
 crieth so carefully to vs; *Nolite conformari huic sae-*
culo: Conformoe not your selues to this world? And a-
 gain; *That we should renounce utterly al worldly de-*
sires? Can anie maruell why Sainct Iohn, which
 was most priuie, aboue all others, to Christs ho-
 lie meaning heerein, saith to vs in such earnest
 sort: *Nolite diligere mundum, neque ea que in mundo*
sunt: Do not loue the world, nor anie thing that is in the
world? If we may neither loue it, nor so much as
 conform our selues vnto it, vnder so great pains
 (as are before rehearsed) of the enmitie of God
 and eternall damnation: what shall become of
 those men that doe not onely conforme them-
 selues vnto it, and the vanities thereof: but also
 do follow it, seeke after it, rest in it, and doe be-
 stow al their labours, and travels vpon it?

Rom. 12.

Titus. 1.

1 Iohn. 2.

Why Christ
hateth the
world.

1. Iohn. 5.

Apoc. 3.

A descrip-
tion of the
world.

54 If you aske me the cause why Christ so hateth and abhorreth this worlde: Sainct Iohn telleth you; *Quia mundus totus in maligno positus est: for that all the whole world is set on naughtinesse*; for that it hath a spirite contrarie to the spirite of Christ, as hath bene shewed; for that it teacheth pride, vain-glorie, ambition, enuie, reuenge, malice, with pleasures of the flesh, and all kinde of vanities; and Christ on the contrarie side, humility, meeknes, pardoning of enimies, abstinence, chastitie, sufferance, mortification, bearing the crosse, with contempt of al earthly pleasures; for that it persecuteth the good, and aduanceth the euill: for that it rooteth out vertue, and planteth all vice: and finally, for that it shutteth the doores against Christ when hee knocketh, and strangleteth the heart that once it possesseth.

55 Wherefore to conclude this part, seeing this world is such a thing as it is: so vain, so deceitfull, so troublesome, so dangerous: seeing it is a professed enimie to Christ, excommunicated and damned to the pit of hell: seeing it is (as one father saith) an arke of trauell; a schoole of vanities; a feat of deceit; a labirinth of error: seeing it is nothing els but a barren wildernes; a stonie field; a dirtie stie; a tempestuous sea: seeing it is a groue full of thorns; a medow ful of scorpions; a flourishing gardē without fruit; a caue full of poisoned and deadly basilisks: seeing it is finally (as I haue shewed) a fountain of miseries; a riuier of teares; a feined fable; a delectable frensie: seeing

(as Saint Austen saith) the ioy of this world hath nothing els but false delite; true asperitie; certain sorrow; vncertain pleasure; trauelsome labour; fearfull rest, greeuous miserie, vaine hope of felicitie: seeing it hath nothing in it (as Saint Chrysostom saith) but teares, shame, repentance, reproch, sadnes, negligences, labors, terrors, sickness, sin, and death it selfe: seeing the worldes repose is ful of anguish, his securitie without foundation, his feare without cause, his trauels without fruit, his sorrowe without profite, his desires without successe, his hope without reward, his mirth without cōtinuance, his miseries without remedies: seeing these & a thousand cuils more are in it, and no one good thing can be had from it: who will be deceiued with this visard, or allured with this vanitie heereafter? Who will be staied from the noble seruice of GOD by the loue of so fond a trifle as is the worlde? And this, to a reasonable man may be sufficient, to declare the insufficiencie of this third impediment.

56 But yet for the satisfieng of my promise in the beginning of this chapter: I haue to ad a word or two in this place, howe we may auoid the daunger of this worlde, and also vse it to our gain and commoditie. And for the first to auoid the dangers, seeing there are so manie snares and traps, as hath bene declared: there is no other way but onely to vse the refuge of birdes, in auoiding the dangerous snares of fowlers: that is,

to

An. ep. 39.

*Hom. 22. ad
pop. Antioch.*

6

*The last part
of this chap-
ter, howe
may auoid
the euill of
the world.*

Proh. 1.

to mount vp into the aire, & so to flie ouer them all; *Frustra iacitur rete ante oculos pennatorum*, saith the wise man: that is, *The net is laid in vaine before the eies of such as haue wings, and can flie.* The spies of Hiericho, though manie snares were laid for them by their enemies: yet they escaped all, for

Rom. 1. in

Isaie.

B.

* Though
the matter
be good: yet
hardly doth
it stand by
these places.

Psal. 120.

Psal. 123.

Phil. 3.

that they walked by hils saith the Scripture: whereunto Origen alluding saith, that there is no way to auoid the dangers of this world, * but to walk vpon hils, and to imitate Dauid; that saith, *Leuaui oculos meos ad montes, unde veniet auxilium mihi: I lifted vp mine eies vnto the hils, whence mine aid and assistance came,* for auoiding the snares of this world. And then shall we saie with the same Dauid, *Anima nostra sicut passer erepta est de laqueo venantium: Our soules deliuered as a sparrow from the snares of the fowlers.* We must say with S. Paule, *Our conuersation is in heauen.* And then shall we little feare all these deceites, and dangers vpon earth. For as the fowler hath no hope to catch the bird, except hee can allure hir to pitch and come down, by som means: so hath the diuell, no waie to intagle vs, but to say as he did to Christ, *Mitte te deorsum: Throw thy selfe down:* that is, pitch down vpon the baites, which I haue laid: eat and deuour them: enamour thy selfe with them: tie thine appetite vnto them, and the like.

Mat. 4.

57 Which grosse and open temptation he that will auoid, by contemning the allurement of these baites: by flieng ouer them, by placing his loue & cogitations in the mountaines of heauely

ioies

joies and eternitie: he shall easily escape all dangers and perils. King Dauid was past them all, Psal. 71. where he said to God, *What is there for me in heauen, or what do I desire besides thee upon earth? My flesh & my heart haue fainted for desire of thee. Thou art the God of my heart, and my portion (O Lord) for ever.*

58 Saint Paule also was past ouer these dangers, when he said, that *Now he was crucified to the world, and the world unto him:* and that *He esteemed all the wealth of this world as mere doong:* & that albeit he liued in flesh, yet liued he not according to the flesh. Which glorious exāple if we would follow, in contemning & despising the vanities of this world, and fixing our minds, in the noble riches of Gods kingdome to come: the snares of the diuell would preuaile nothing at all against vs in this life. Gal. 6. Phil. 3. 2. Cor. 10.

59 Touching the second point: howe to vse the riches and commodities of this world to our aduantage: Christ hath laid downe plainly the meanes, *Facite vobis amicos de Mammona iniquitatis: Make vnto you friendes of the riches of iniquitie.* How to vse worldly wealth to our aduantage. Luc. 16. The riche glutton might haue escaped his tormentes, and haue made himselfe an happie man by help of worldly wealth, if he would: and so might manie a thousand which now liue, and will go to hell for the same. Oh that men would take warning, & be wise whiles they haue time. S. Paule saith, *Deceiue not your selues: looke what a man soweth, and that shall he reap.* Gal. 4. 2. Cor. 9. What a plentiful haruest the might rich men prouide theselues, if they

Of the world.

The second part.

Mat. 25.

they would: which haue such store of seede, and so much ground offered them daily to sow it in? Why doe they not remember that sweet haruest song, *Come ye blessed of my father, enter into the kingdom prepared for you: for I was hungrie, and you fed me: I was thirstie, and you gaue me to drinke: I was naked, and you apparelled me.* Or if they doe not care for this: why doe they not feare at least the black *Sanctus* that must be chanted to them for the contrarie, *Agite nūc diuites, plorate, ululantes in miserijs vestris quae aduenient vobis: Goe to now you rich men weepe and howle in your miseries, that shal come vpon you?*

Dam. in hist.
Barlaam &
Iosaphas. c. I.
A parable.

60 The holy father Iohn Damescen reporteth a parable of Barlaam the hermite, to our purpose. There was (saith he) a certaine citie, or common-wealth, which vsed to choose themselves a king from among the poorest sort of the people, & to aduance him to great honor, welch, and pleasures for a time: but after a while, when they were weary of him, their fashion was to rise against him, and to despoile him of his felicitie, yea, the very clothes of his back, and so to banish him naked into an iland of a far countrey: where bringing nothing with him, hee shoulde liue in great miserie, and be put to great slauerie for euer. Which practise one king at a certaine time considering, by good aduise (for all the other, though they knew that fashio, yet through negligence, and pleasures of their present felicitie cared not for it) tooke resolute order with him-
self,

selfe, how to preuent this miserie: which was by this meanes, He saued euerie daie great sums of monie from his superfluities and idle expences, and so, secretly made ouer before hand a great treasure vnto that iland, wherunto he was in danger daily to be sent. And when the time came that indeede they deposed him from his kingdom, and turned him awaie naked, as they had done the other before: he went to the iland with ioy and confidence, where his treasure laie; and was receiued there with exceeding great triumph, and placed presently in greater glorie than euer he was before.

61 This parable (drawing somewhat neere to that which Christ put of the euill steward) teacheth as much as at this present needs to be said in this point. For the citie or common wealth is this present world, which aduanceth to authoritie, poore men: that is, such as come naked into this life, and vpon the sudden when they look least for it, doth it pull them downe againe, and turneth them naked into their graues, and so sendeth them into another world: where bringing no treasure with them, they are like to find little fauour, and rather eternall miserie. The wise king that preuented this calamitie, is he, which in this life (according to the counsell of Christ) doth seeke to lay vp treasure in heauen, against the daie of his death, when he must be banished hence naked, as all the princes of that city were. At which time if their good deedes doe followe them

The application of this parable.

Luc. 12.

Apoc 14.

Mat. 25.

them (as God promiset) then shal they be happy men; & placed in much more glorie, than euer this world was able to giue them. But if they come without oil in their lamps: there is there nothing for them to expect, but *Nescio vos: I know not you*. And when they are knowne; *Ite maledicti in ignem aeternum: Goe you accursed into fire everlasting*.

Mat. 25.

CHAP. IIII.

Of the fourth impediment: which is, too much presuming of the mercie of GOD.



Here are a certaine kinde of people in the worlde, who will not take the paines to thinke of, or to alledge anie of the said impediments before; but haue a shorter way for al, & more plausible,

as it seemeth to them: and that is, to lay the whole matter vpon the back of Christ himselfe, and to answer whatsoeuer you can saie against them, with this onely sentence; *God is merciful*. Of these men may Christ complaine with the prophet, saieing; *Supra dorsum meum fabricauerunt peccatores, prolongauerunt iniquitatem: Sinners haue built vpon my back, they haue prolonged their iniquities*. By which wordes we may account our selues charged, that prolonging of iniquities, in hope of Gods mercie, is to build our sinnes on

Psal. 128.

Building on
Gods back.

his back. But what foloweth? Wil God beare it? No verily: for the next words insuing are; ** Dominus iustus, conculdet ceruices peccatorum: God is iust, he wil cut in sunder the necks of sinners.* Heere are two cooling cardes, for the two warme imaginations before. Mean you (Sir) to prolong your iniquitie, for that God is merciful? Remember also, that he is iust, saith the prophet. Are ye gotten vp, vpon the back of God, to make your nest of sin there? Take heed: for he wil fetch you down again, and breake your necke downward, except ye repent: for that indeed there is no one thing which may be so iniurious to God; as to make him the foundation of our sinful life, which lost his owne life for the extinguishing of sin.

B
* Though it stand not on the natural sense of this place: yet is it that in effect, which is rebuked, Rom. 6.

2 But you wil saie; And is not God then merciful? Yes truely (dear brother) he is most merciful, and there is neither end nor measure of his mercie. He is euen mercie it selfe: it is his nature and essence: & he can no more leaue to be merciful, than he can leaue to be God. But yet (as the prophet heer saith) he is iust also. We must not so remember his mercie, as we forget his iustice. *Dulcis & rectus Dominus: Our Lord is sweet, but yet upright and iust too,* saith Dauid: and in the same place; *Al the waies of the Lord are mercie and truth.* Which wordes holie Barnard expounding in a certaine sermon of his, saith thus; There be two feete of the Lord, wherby he walketh his waies: that is, mercie, and truth; and God fasteneth both these feete vpon the hartes of them, which

How God is both merciful & iust.

Psal. 14.
Ser. 52. part.
The two feet of God.

turn vnto him. And euerie sinner that wil truely conuert himself, must lay hand fast on both these feet. For if he should lay hands on mercie onelie, letting passe trueth & iustice: he would perish by presumption. And on the other side, if he should apprehend iustice onelie, without mercie: he would perish by desperation. To the end therefore that he may be saued: he must humbly fall down and kisse both these feet: that in respect of Gods iustice he may retain fear: and in respect of his mercie, he may conceiue hope. And in another place; Happie is that soule, vpon which our Lord Iesus Christ hath placed both his feet: I wil not sing vnto thee iudgemēt alone, nor yet mercy alone (my God:) but I wil sing vnto thee, with the prophet Dauid, mercie and iudgement ioyned together. And I wil neuer forget these iustifications of thine.

Serm. 6. in
Cant.

Psal. 101.
Psal. 148.

Tract. 33.
in Ioan.

Psal. 24.

Psal. 102.

3 Saint Austen handleth this point most excellently in diuers places of his works; Let them mark (saith he) which loue so much mercie and gentlenes in our Lord: let them mark (I saie) and fear also his truth. For (as the Prophet saith) God is both sweet and iust. Dooſt thou loue that he is sweet? Feare also that he is iust. As a sweet Lord, he said; *I haue held my peace at your sinnes*: but as a iust Lord he addeth; *And thinke you that I wil hold my peace stil?* God is merciful, and ful of mercies, saie you: it is most certeine: yea adde vnto it, that *He beareth long*. But yet feare that, which commeth in the verses end; *Et verax*: that is, *He is also*

also true and iust. There be two things, whereby *Two dangers of sinners.* sinners doo stand in danger: the one in hoping too much (which is presumption:) the other, in hoping too little, which is desperation. Who is deceiued by hoping too much? He which saith vnto himself; God is a good god, a merciful god: & therefore I wil do what pleaseth me. And why so? Because God is a merciful God, a good God, a gentle God. These men run into danger by hoping too much. Who are in danger by despaire? Those, which seeing their sins grieuous, & thinking it now vnpossible to be pardoned, say within themselves; Wel, we are once to be damned: why do not we then, whatsoeuer pleaseth vs best in this life? These men are murdered by desperation; the other by hope. What therefore doth god for gaining of both these men? To him which is in danger by hope, he saith; *Do not say with thy self;* *Ecc. 5.* *The mercie of God is great, he wil be merciful to the multitude of my sins: for the face of his wrath is vpon sinners.* To him that is in danger by desperation, he saith; *At what time soeuer a sinner shal turn himselfe* *Ezc. 18.* *to me, I wil forget his iniquities.* Thus far S. Austen, beside much more which he addeth in the same place, touching the great peril & follie of those, which vpon vain hope of Gods mercie do perseuere in their euil life.

4 It is a verie euil consequent, and most vniust kind of reasoning, to say: that Forso much as God is merciful and long suffering, therefore wil I abuse his mercie, and continue in my wickednes.

Of presumption.

The second part.

Rom.2.

Tract.33.
in Ioan.Gods good-
nes nothing
helpeth
those that
perseuere in
sin.
Psal.72.

The scripture teacheth vs not to reason so, but rather quite contrary; God is merciful, and expecteth my conuersion, & the longer he expecteth, the more grievous wil be his punishment when it commeth, if I neglect this patience. And therefore I ought presently to accept of his mercie. So reasoneth S. Paul, which saith; *Dooſt thou contemn the riches of his long ſuffering & gentlenes? Dooſt thou not know that the patience of God towards thee, is uſed to bring thee to repentance? But thou through the hardnes of thy hart & irrepentant mind dooſt hord up to thy ſelfe, wrath, in the day of vengeance, at the reuelation of Gods iuſt indgement.* In which words S. Paul ſignifieth, that the longer that God ſuffereth vs with patience in our wickednes, the greater heape of vengeance doth he gather againſt vs, if we perſiſt obſtinate in the ſame. Whereto S. Auſten addeth another conſideration of great dread and feare: and that is; If he offer thee grace (ſaith he) to day: thou knoweſt not whether he wil do it to morrow or no. If he giue thee life and memorie this week: thou knoweſt not whether thou ſhalt enioy it the next week or no.

5 The holie prophet beginning his ſeuenthith and ſecond psalm of the dangerous proſperity of worldlie men, vſeth theſe words of admiration; *How good a God is the God of Iſrael vnto them that be of a right hart?* And yet in al that psalm, he doth nothing elſe but ſhew the heauie iuſtice of God towards the wicked, euen when he giueth them moſt proſperities and worldlie wealth: and his

conclu-

Conclusion is; Behold (O Lord) they shal perish which depart from thee: thou hast destroyed al those that have broken their faith of wedlocke with thee. By which is signified, that, how good soeuer God be vnto the iust: yet that pertaineth nothing to the relief of the wicked, who are to receiue iust vengeance at his hands, amidst the greatest mercies, bestowed vpon the godlie. *The cies of the Lord are vpon* Psal. 33. *the iust* (saith the same prophet) *and his eares are bent to heare their prayers: but the face of the Lord is vpon them that do euil, to destroy their memorie frō out the earth.*

6 It was an olde practise of deceiuing prophetes, resisted strongly by the prophetes of God, to crie; Peace, peace, vnto wicked men: Iere. 6. 8. when indeed there was nothing towards them but danger, sword, and destruction, as the true prophetes foretolde, and as the euent prooued. Eze. 13. Wherefore, the prophet Dauid giueth vs a notable and sure rule, to gouerne our hope and confidence withal; *Sacrificate sacrificiū iustitiæ, & sperate in Domino: Do you sacrifice vnto God the sacrifice of righteousness, and then trust in him.* Wherewith S. Iohn agreeth, when he saith; *If our hart or conscience doo not reprehend vs for wicked life: then haue we* 1. Ioh. 3. *confidence with God:* as who would say; If our conscience be guiltie of lewd and wicked life, & we resolved to dwel and continue therein: thē in vain haue we confidence in the mercies of God, vnto whose iust iudgement we stand subiect for our wickednesse.

*The seueri-
tie of Gods
punishment
vpon sin.*

7 It is most woonderful and dreadful to consider, how God hath vsed himselfe towards his best beloued in this world, vpon offence giue by occasion of sin: how easly he hath changed countenance: how soon he hath broken off frindship: how straitly he hath taken account, and how seuerely he hath punished. The Angels that he created with so great care & loue, & to whō he imparted so singular priuileges, of al kind of perfectiones, as he made them almost verie Gods (in a certain maner) committed but only one sinne of pride against his maiestie, & that only in thoght, as Diuines do hold: & yet presently, al that good wil and fauor was changed into iustice: and that also so seuerely, as they wer thrown down to eternal torments, without redemption, chained for euer, to abide the rigor of hel fire and intollerable darcknes.

The angels.

Esaï, 14.

*2. Peter, 2
Ep. Iud.*

*Adam and
Eue.*

8 After this, God made himselfe another new friend of flesh and blood, which was our father Adam in paradise: where God conuersed with him, so friendly and familiarly, as is most woonderful to consider: he called him: he talked with him: he made al creatures in the world subiect vnto him: he brought them al before him, to the end that he, and not God should giue them their names: he made a mate and companion for him: he blessed them both: and finally shewed al possible tokens of loue, that might be. But what ensued? Adam committed but one sin: and that, at the intisement of another; and that also a sin not

of

also verie great importance (as it may seeme to mans reason) being but the eating of the tree forbidden, and yet the matter was no sooner done, but all friendship was broken between God and him: he was thrust out of paradise, condemned to perpetual miserie, and all his posteritie to eternal damnation, together with himselfe, if he had not repented. And how seuerely this grieuous sentence is executed, may sufficiently appeer by this, that infinite millions of people, euen the whole race of mankind, is for it, cast downe vnto the vnspcakable tormētts of hel: excepting those few, that since are ransomed by the coming downe of Gods own sonne, the second person in Trinitie, into this flesh; and by his intollerable sufferings, and death in the same,

9 The two miracles of the world, Moises and Aaron were of singular authoritie and fauor with god: insomuch as they could obtain great things at his handes for other men: and yet when they offended God once themselues, at the waters of contradiction in the desert of Sin, for that they doubted somewhat of the miracle promised to them from God, & therby did dishonor his maiestie before the people, as he saith: they were presently rebuked most sharply for the same and though they repented hartily that offence; & so obtained remission of the fault or guilt: yet was there laid vpon them a grieuous chastisemēt for the same: & that was, that they should not enter theselues into the land of promise: but should die

*Moises and
Aaron.*

Nam 20.

17-33.

Deut, 10.

32-34.

Y.4.

when

Of presumption.

The second part.

when they came within the sight therof. And albeit they intreated God most earnestly for the release of this penance: yet could they neuer obtain the same at his hands: but alwaies he answered thē; *Seeing you haue dishonored me before the people, you shal die for it, and shal not enter into the land of promise.*

Saul.

1. Reg. 10.

and 11.

Acts. 13.

1. Reg. 13.

15. 16.

1. Reg. 16.

1. Reg. 13.

1. Par. 10.

2. Sam. 21. 6

10 In what special great fauour was Saul with God, when he chose him to be the first king of the people: caused Samuel the prophet so much to honour him, and to annoint him prince vpon Gods own inheritance, as he calleth it? When he commended him so much, and took such tender care ouer him? And yet afterward, for that he brake Gods cōmandement, in reseruing certein spoils of warre, which he should haue destroyed: yea, though he reserued thē to honor God withal, as he pretended: yet was he presently cast off by God; degraded of his dignitie; giuen ouer to the hands of an euil spirit; brought to infinite misery (though he shifted out for a time) & finally, so forsaken and abandoned by God, as he slew himselfe: his sons were crucified or hanged on a crosse by his enimies; and al his familie & linage extinguished for euer.

David.

2. Reg. 12.

Psal. 34. 68.

108. 101.

Psal. 19.

11 David was the chosen and deere friend of God, and honoured with the title of *One that was according to Gods owne hart*. But yet, as soone as he had sinned: the prophet Nathan was sent to denounce Gods heauie displeasure and punishmēt vpon him. An so it insued, notwithstanding

th 2

that he sorrowed and humbled himself so much, as he did for the sinne that hee had done: as may appear by his fasting, praier, weeping, wearing of sack, * eating of ashes, and the like. By which is euident, that howe great Gods mercie is to them that feare him: so great is his iustice to them that offend him.

12 The scripture hath infinite examples of this matter, as the reiection of Cain and his posteritie streight vpon his murder: the pitiful drowning of the whole worlde in the time of Noe: the dreadfull consuming of Sodom and Gomorra, with the cities about, by fire and brimstone: the sending down quicke to hell of Chore, Dathan, and Abyron, with the slaughter of two hundred and fiftie their adherentes, and manie thousandes of the people besides, for rebellion against Moises and Aaron: the sudden killing of Nadab, and Abiu, sonnes of Aaron, and chosen priests, for once offering of * other fire on the altar, than was appointed them: the most terrible striking dead of Ananias and Saphira, for retaining some part of their owne goodes, by deceit, from the Apostles: with manie moe such examples, which the scripture doth recount.

13 And for the greuousnes of Gods iustice, and heauines of his hand, when it lighteth vpon vs, though it maie appeare sufficiently by all these examples before alledged, wherein the particular punishmentes (as you see) are most rigorous: yet will I repeat one act of God more, out

B
* In this sense is rather to be regarded, than the words to be strictly vnder-
stood.

Gen. 4.

Gen. 8.

Gen. 19.

Num. 16.

Leui. 10.

B.

* Wherin also we may see what those may looke for that worship God with mens traditions, or otherwise than he hath appointed.
Acts. 5.

The heauines of Gods hand.

Gen. 42. 43.

Iosu. 18.

Iudi. 19. 20.

out of the scripture, which expresseth the same in woonderfull maner. It is well knowne that Benjamin among al the twelue sonnes of Iacob, was the dearest vnto his father, as appeareth in the booke of Genesis, and therefore also greatly respected by God: & his tribe placed in the best part of all the land of promise, vpon the diuision thereof, hauing Hierusalem, Iericho, and other the best cities within it. Yet notwithstanding for one onely sinne committed by certaine priuate men in the Citie of Gabaa, vpon the wife of a leuite, God punished the whole tribe in this order, as the scripture recounteth. He caused all the other eleuen tribes to rise against them: and first, to come to the house of God in Silo, to ask his aduise, and follow his direction in this war against their brethre. And thence hauing by gods appointment entered battel twise with the tribe of Benjamin, the third day god gaue the so great a victorie, as they slue all the liuing creatures, within the compasse of that tribe, except only six hundred men that escaped away into the desert: the rest were slain, both man, woman, children, and infants, together with all the beasts, and cattell, and all the cities, villages, and houses burnt with fire. And all this, for one sinne committed, onely at one time, with one woman.

Deu. 10.

Heb. 10.

14 And who will not the confesse with Moises; that *God is a iust God, a great God, and a terrible God?* Who will not confesse with Sainct Paule; *It is horrible to fall into the bandes of the liuing God?*
Who

Who will not saie with holy Dauid; *A iudicijs tuis timui: I haue feared at the remembrance of thy iudgements?* If God woulde not spare the destroing of a whole tribe for one sin only; if he would not pardon Chore, Dathan, & Abiron for once; the sonnes of Aaron for once; Ananias, and Saphyra, for once; if hee would not forgiue Esau, though afterward hee sought the blessing with teares as the Apostle saith; if he would not remit the punishment of one fault to Moises & Aaron, though they asked it with great instance; if hee woulde not forgiue one proud cogitation, vnto the angels; nor once eating of the tree forbiddē vnto Adam, without infinite punishment; nor would passe ouer the cup of affliction from his own sonne, though hee asked it thrise vpon his knees, with the sweat of bloud: what reason hast thou to thinke that he will let passe so many sins of thine vnpunished? What cause hast thou to induce thine imagination, that he will deale extraordinarily with thee, and breake the course of his iustice for thy sake? Art thou better thā those whome I haue named? Hast thou anie priuilege from God aboute them?

¶ 15 If thou wouldest consider the great and strange effectes of Gods iustice, which we see daily executed in the world: thou shouldest haue little cause to perswade thy selfe so fauorably, or rather to flatter thy selfe so dangerously, as thou doest. We see that, notwithstanding GODS mercie; yea, notwithstanding the death and passion

Psal. 118.

Heb. 12.

Mat. 26.

Great and
strange ef-
fectes of
Gods iustice.

Mat. 7. 20.

passion of Christ our sauiour, for sauing of the whole world: yet so manie infinite millions to be damned daily, by the iustice of God: so many infidels, heathens, Iewes, and Turkes, that remaine in the darcknes of their owne ignorance: and among Christians, so manie that holde not their profession truely, or otherwise are ill liuers therein, as that Christ truely said, that few were they that should be saued: albeit his death was paid for al; if thei made not theselues vnwoorthy thereof. And before the comming of our sauiour much more we see, that all the world went awry to damnatio for manie thousand yeers together, excepting a fewe Iewes, which were the people of God. And yet among them also, the greater part (it seemeth) were not saued, as may be conjectured by the speeches of the prophetes from time to time, and specially by the saienges of Christ to the Pharisees, and other rulers thereof. Now then, if God for the satisfieng of his iustice, could let so manie millions perish through their own sins, as he doth also now daily permit, without any preiudice or impechment to his mercy: why may he not also damn thee, for thy sinnes, notwithstanding his mercie, seeing thou doest not onely commit them without feare, but also doest confidently persist in the same?

Whesher
Gods mercie
be greater
than his iu-
stice.

Psal. 144.

16 But heere some man may say, If this be so, that God is so seuer in punishment of euery sin: & that he daneth so many thousands for one that he saueh; howe is it true, that *The mercies of God*

are

are * *aboue al other his works* (as the scripture saith) Iac. 2.
and that it passeth and exalteth it self aboue his iudge- B.
mets? For if the num-

ber of the damned
 exceede so muche
 the number of those
 which are saued: it
 seemeth that the
 work of iustice doth
 passe the worke of
 mercie. To which I
 answer, that touch-
 ing the small num-
 ber of those that
 are saued, and infi-
 nite quantity of such
 as are damned, wee
 may in no wise dout:

* *Spread*
foorth ouer all his workes: as both Augustine and
Ierem doe read; In omnia: or In vniuersa ope-
ra eius, Tom. 8. 11. on behalfe of his children.
For euen they also haue their workes so vnper-
fect, and their faith so weake, that but in the
depth of the mercie of God, they cannot in anie
wise be saued: no, not the best that euer was. But
concerning that he doth so resolutely set down so
many thousandes to be damned for anie one that
is saued, it is somewhat more, than the worde in
selfe doth warrant; or the proportion of the mercy
of God (compared with his iustice) may seeme to
beare. And seeing that this whole treatise in
these four next sections, viz. 16. 19. is groun-
ded vpon a wrong text, therefore it is to be read
so much more warily: and no further to be accou-
sed of, than it may be found to haue the worde of
God to warrant the same.

for that beside all other prophets, Christ our Sa- Mat. 7. 20.
 uiour hath made the matter certaine and out of
 question. We haue to see therefore, howe, not-
 withstanding all this, the mercie of God doth
 exceede his other works.

17 And first, his mercie maie be said to ex-
 ceede, for that all our saluation is of his mercie,
 and our damnation from our selues, as from the
 first and principall causes thereof, according to
 the saieng of God, by the prophet; *Perditio tua* Ose. 13.
Israel: iantummodo in me auxilium tuum: Thy onely
perdition is from thy self (O Israel) and thine assistance
to do good, is onely from me. So that, as we must ac-
 know-

knowledge Gods grace and mercie for the author of euerie good thought, and act that we do, and consequently ascribe all our saluation vnto him: so none of our euill actes (for which we are damned) do proceed frō him, but only from our selues, and so he is no cause at all of our damnation: & in this doth his mercy exceed his iustice.

2.
1. Tim. 2. 18 Secondly, his mercie doth exceed, in that he desireth all men to be saued, as Sainct Paule teacheth, and himself protesteth, when he saith;
Eze. 18. *I will not the death of a sinner, but rather that he turne from his wickednes and line.* And again, by the prophet Ieremie, hee complaineth greeuously that men will not accept of his mercie offered; *Turne from your wicked waies* (saith he) *why will ye die, you house of Israell?* By which appeareth, that he offereth his mercie most willingly and freely to all, but vseth his iustice onely vpon necessitie (as it were) constrained therunto by our obstinate behauour. This Christ signifieth more plainly, whē he saith to Ierusalem; *O Ierusalem, Ierusalem, which killest the prophetes: and stonest them to death, that are sent vnto thee: howe often would I haue gathered thy children together, as the hen clokketh hir chickens vnderneath hir winges, but thou wouldest not? Behold thy house (for this cause) shal be made desert, and left without children.* Heere you see the mercie of God often offered vnto the Iewes: but, for that they refused it, he was inforced (in a certaine maner) to pronounce this heauie sentence of destruction and desolation vpon them: which hee fulfilled
within

within fortie, or fiftie yeares after, by the hands of Vespasian, Emperor of Rome, and Titus his sonne: who vtterly discomfited the citie of Ierusalem, and whole nation of Iewes, whom we see disperſed ouer the world at this day; in bōdage, both of bodie and ſoule. Which worke of Gods iuſtice though it be moſt terrible: yet was his mercy greater to them, as appeareth by Chriſts wordes, if they had not reiected the ſonne.

19 Thirdly, his mercy exceedeth his iuſtice, euen towards the damned themſelues: in that he vſed manie meanes to ſaue them in this life, by calling vpon them, & aſſiſting them with his grace to doe good. by moouing them inwardly with infinite good inſpirations: by alluring them outwardly, with exhortations, promiſes, examples of other; as alſo by ſicknes, aduerſities, and other gentle corrections: by giuing them ſpace to repent, with occasions, opportunities, & excitations vnto the ſame: by threatning them eternall death, if they repent not. All which thinges being effectes of mercie, and goodnes towards the: they muſt needes confeſſe amidſt their greateſt furie, and torments, that his iudgements are true, and iuſtified in themſelues, and no waies to be compared with the greatneſſe of his mercies.

20 By this then we ſee that to be true, which the prophet ſaith; *Miſericordiam & veritatem diligit Dominus*, God loueth mercie and truth. And again; *Mercie and truth haue met together: iuſtice and peace haue kiſſed theſelues*. We ſee the reaſon why
the

Iosephus de bello Iud. lib. 1. cap. 1. 2. 3.

B.
* *As a fire: not as though the meaning ſhould be, that God were more mercifull, than iuſt, holy, wiſe, or ſuch like.*

Pſal. 83.

Pſal. 84.

Psal. 100.

the same prophet protesteth of himselfe; *I will sing vnto thee mercie and iudgement* (O Lorde) not mercie alone, nor iudgement alone; but mercie and iudgement together: that is, I will not presume of thy mercie, as I will not feare thy iudgement: nor I will so feare thy iudgement, as I will euer dispaire of thy mercy. The feare of GODS iudgement is alwaies to be ioined with our confidence in Gods mercie: yea in very saints themselves, as Dauid saith. But what feare? That feare truly which the scripture describeth, when it saith; The feare of the Lord expelleth sin; the feare of God hateth all euill; he that feareth God, neglecteth nothing; he that feareth God, will turne and look into his own hart; he that feareth God, will doe good workes. They which feare God, will not be incredulous to that which hee saith: but will keepe his waies, and seek out the things that are pleasaunt vnto him: they will prepare their heartes, and sanctifie their soules in his sight.

Psal. 33.

Eccl. 1.

Prou. 1.

Eccl. 7.

Eccl. 15.

Eccl. 7.

Eccl. 2.

The praise
of true feare.

Prou. 14.

Ecc. 1. 2. 15.

21 This is the description of true feare of God, set downe by the scripture. This is the description of that feare, which is so much commended and commanded in euery part & parcell of Gods word: of that feare (I saie) which is called, *Fons vite, radix prudentie, corona, & plenitudo sapientie; gloria & gloriatio; beatum donum*: that is, *The fountaine of life, the root of prudence, the crown and fulnesse of wisdom, the glorie and gloriation of a Christian man, a happie gift.* Of him that hath this feare

feare the scripture saith; *Happie is the man which* Psal. 112.
feareth the lord, for he wil place his mind vpo his com-
mandements. And againe; *The man that feareth God*
shal be happie at the last end, and shal be blessed at the Eccl. 1.
day of his death. Finally, of such as haue this feare,
 the scripture saith, that God is their foundation:
 God hath prepared great multitude of sweetnes
 for them: God hath purchased them an inheri- Psal. 24.
 tance: God is as merciful to them, as the father is Psal. 30.
 merciful vnto his children. And (to conclude) Psal. 60.
Voluntatem timentium se faciet: God wil do the wil of Psal. 62.
those that feare him with this feare. Psal. 144.

22 This holic fear had good Iob, when he said
 to God; *I feared al my works.* And he yeeldeth the Iob. 9.
 reason therof; *For I knowe that thou sparest not him*
that offendeth thee. This fear lacked the other of
 whom the prophet saith; The sinner hath exas-
 pered God, by saieng, that God wil not take ac-
 count of his doings, in the multitud of wrath. Thy Psal. 9.
 iudgemets, (O Lord) are remoued from his sight.
 And againe; wherefore hath the man stirred vp
 God against himself by saieng; god wil not take
 account of my doings? It is a great wickednes
 (no dwt) and a great exasperation of God a-
 gainst vs, to take the one half of Gods nature
 from him, which is; to make him merciful with-
 out iustice: & to liue so, as though God would
 not take accout of our life: whereas he hath pro-
 tested most earnestly the cōtrarie, saieng, that he
 is an hard & a sore mā, which wil not be cōtēt to Mar. 26.
 receiue his own againe, but also wil haue vsurie: Luc. 15.

Of presumption.

The second part.

Mat. 7.

Luc. 13.

Mat. 12.

Mat. 27.

Mat. 15.

Iohn. 2.

that he wil haue a rekonig for al his goods lent vs : that he wil haue fruit of al his labors bestow- ed vpon vs: and finally, that he wil haue account for euerie word that we haue spoken.

23 Christ in the threescore and eight psalme, which in sundry places of the Gospel he inter- preteth to be written of himselfe, among other dreadful curses, which he setteth downe against the reprobate, he hath these; *Let their eies be daze- led in such sort, as they may not see: poure out thy wrath (my father) vpon them: let the furie of thy vengeance take handfast on them: ad iniquitie vpo their iniquitie: and let him not enter into thy righteousnes: let them be blotted out of the booke of life: and let them not be inrol- led together with the iust.* Heer (lo) we see, that the greatest curse, which God can lay vpon vs, next before our blotting out of the book of life, it is to suffer vs to be so blinded, as to ad iniquitie vpon iniquitie, and not to enter into consideration of his iustice. For which cause also, this confident kind of sinning vpon hope of Gods mercie, is ac- counted by diuines, for

D. Thomas
secunda se-
cunda, q. 14.
art. 1. 2. 3.

Why pre-
sumption is
a sin against
the holie
Ghost.

the first of the fixe grie- uous sinnes against the holie Ghost, which our sauior in the gospel sig- nifieth to be so hardly pardoned vnto men by his father: & the reason why they cal this a sin a- gainst the holy ghost, is,

B.

* Those six that Thomas there nameth, are desperation, pre- sumption, impenitencie, wilful- nes, impugning of the knowne trueth, & enuying of the grace that is given to another. All which may indeed be easily found to go against the spirit of God. But that they may be accoun- ted to be that same, that in the scripture is called sinne against

for

(332)
The fourth Chapter. *Of presumption.*

the holie ghost, and excluded all hope of pardon, that is not so easily to be granted; for that the properties therunto assigned do not seeme to be so fully found in any of these. A wilful resisting of the known truth, not of infirmitie, for feare, or favour, but of meere malice for hatred of it, euen only for that it is the truth, may seeme to come much neerer unto it, than (althings considered) those others doo. Neither doth he set them down absolutely to be sixe several sorts of that sin, but in that sense that himselfe doth there limit.

for that it reiecteth wilfully one of the principal meanes left by the holie Ghost, to retire vs from sinne, which is the feare & respect of gods iustice vpon sinners.

24 Wherefore to conclude this matter of presumption: me think, we may vse the same kinde of argument touching the feare of Gods iustice, as Saint Paul v-

Rom.13.

seth to the Romans of the feare of Gods ministers, which are temporal princes: wouldest thou not feare the power of a temporal prince, saith he? Doo wel then: and thou shalt not onlie not feare, but also receiue laud and praise therefore. But if thou do euil, then feare. For he beareth not the sword without a cause. In like sort may we saie to those good fellowes, which make God so merciful, as no man ought to feare his iustice. Would ye not feare (my brethren) the iustice of God in punishment? Liue vertuously then: and you shal be as void of feare, as Lions are, saith the wise man; *For that perfect charitie expelleth feare.* But if you liue wickedly: then haue you cause to feare: For God called not himselfe a iust iudge for nothing.

Pro.12.8.

2.Joh.4.

2.Tim.4,

25 If the matter had been so secure, as many

Z.2.

men

Of presumption.

The second part.

1. Pet. 1.

Phil. 2.

2. Tim. 1.

*An obiectio
answered.**Seruite fear
and the fear
of children.*

Rom. 8.

*How the
fear of gen-
tills was
seruite.*

men by flatterie do perswade themselves it is: Saint Peter would neuer haue said vnto Christians now baptised: *Walk you in fear, during the time of this your earthly habitation.* Nor S. Paul to the same men: *Work your owne saluation in fear & trembling.* But heer som mē wil ask, how thē doth the same Apostle in another place say: *That God hath not giuen vs the spirit of fear, but of vertue, loue and sobrietie?* To which I answer: That our spirit is not a spirit of seruile feare: that is to liue in feare, only for dread of punishment, without loue: but a spirit of loue ioined with feare of childrē, whereby they fear to offend their father not only in respect of his punishment, but principally for his goodnes towards thē, & benefits bestowed vpon them. This S. Paul declareth plainly to the Romans, putting the difference between seruile fear, and the fear of children: *You haue not receiued againe the spirit of seruitude (saith he) in feare, but the spirit of adoption of children, whereby we cry to God Abba father.* He saith heer to the Romans: you haue not receiued againe the spirit of seruitude in feare, for that their former spirit (being gentils) was only in seruil fear: for that they honored and adored their idols, not for any loue they bare vnto them, being so infinite as they were, and such notable lewdnes reported of thē (I mean of Iupiter, Mars, Venus, & the like) but only for fear of hurt from them, if they did not serue and adore the same.

26 Saint Peter also in one sentence expoundeth

deth al this matter. For hauing said; *Timorem eo-* 1.Pet.3.

B.

rum ne timueritis : Feare

*Diuers so take it: but it seemeth rather (in my iudgement) that such as expound it, as if the Apostle forbad them to feare those aduersaries of theirs, doo come somewhat nearer to the sense of the place.

not their fear. *Meaning of the seruile feare of wicked men: he addeth presently; *Dominum autem Christum sanctificate*

in cordibus vestris, & cum modestia, & timore, conscientiam habentes bonam.

That is; Do you sanctifie the Lord Iesus Christ in your hearts: hauing a good conscience with modestie and fear.

So that the spirit of seruile feare, which is grounded onlie vpon respect of punishment, is forbidde vs: but the louing feare of children is commanded. And yet also about this, are ther two things to be noted.

27 The first, that albeit the spirit of seruile fear be forbidden vs (especially whē we are now entered into the seruice of God) yet is it most profitable for sinners, and such as yet but beginne to serue God: for that it mooueth them to repentance, and to looke about them: for which cause

Two things
to be noted.

B.

*it is called by the wise

*Truth it is, that such feare serueth wel to such a purpose. But the feare that in this place is spoken of, seemeth by the circumstances of the place, not to be the seruile, but the childlike feare. As also another sense of this place may stand likewise, viz. to feare the Lord is the first, or principal part, or greatest point

man: *The beginning of wisdom.* And therefore

Prou.1.

both Ionas. to the Ni-

Ion.13.

niuites: & S. Iohn Baptist to the Iewes: and al

Mat.3.

the prophets to sinners, haue vsed to stir vp this feare, by threatning the

dangers

Z.3.

dangers & punishments, which were imminent to them, if they repented not. But yet afterward, when men are conuerted to God, and doo goe forward in his seruice: they change euerie day this seruile feare into loue, vntil they arriue at last vnto that state, wherof S. Iohn saith: *That perfect loue or charitie expelleth feare.* Wherupon Saint Austen saith, that Feare is the seruant sent before to prepare place in our hartes, for his mistresse, which is charitie: who being once entred in, and perfectly placed, feare goeth out againe, and giueth place vnto the same. But where this feare neuer entereth at al, there is it impossible for charitie euer to come and dwel, saith this holie father.

28 The second thing to be noted is, that albe- it this fear of punishment be not in verie perfect mē, or at leſt wiſe is leſſe in them, than in others, as Saint Iohn teacheth: yet being ioined with *loue and reuerence (as it ought to be) it is moſt profitable and neceſſarie for al common Chriſtians, whoſe life is not ſo perfect, nor charitie ſo great, as that perfection, whereof Saint Iohn ſpeaketh. This appeereth by that, that Chriſt perſuaded alſo this feare, euen vnto his Apoſtles, ſaying; *Feare you him, which after he hath ſlain the*

I. Iohn. 4.
Tract. 9. in
epiſt. I. Ioh.

B
"Then is
it not that
ſeruile
feare.

Luc. 12.

the bodie, hath power also to send both bodie and soule Mat. 10.
unto hel fire: this I say unto you, feare him. The same
 doth Saint Paul to the Corinthians, who were
 good Christians, laicng down first the iustice of 2. Cor. 5.
 God, and therupon periuading them to feare; *Al*
we (saith he) must be preseted before the tribunal seat
of Christ, to receiue ech man his proper deserts, accor-
ding as he hath done, good or euil in this life. And for
that we know this: we do persuaue the feare of the Lord
unto men. Nay (that which is more) S. Paul testi-
 fieth, that notwithstanding al his fauors receiued
 from God: he retained yet himself this feare of
 Gods iustice, as appeareth by those words of his; 1. Cor. 9.
I do chastise my bodie, and do bring it into seruitude,
least it should come to passe, that when I haue preached
to other, I become a reprobate my selfe.

29 Now (my frind) if Saint Paul stood in aw
 of the iustice of God, notwithstanding his apo-
 stleship: and that he was guiltie to himselfe of
 no one sin or offence, as (in one case) he pro-
 testeth: what oughtest thou to be, whose con-
 science remaineth guiltie of so many misdeeds,
 and wickednes? *This know you* (saith Saint Paul) Eph. 5.
that no fornicator, vnclean person, couetuous man: or
the like, can haue inheritance in the kingdome of
Christ. And immediately after, as though this
 had not been sufficient, he addeth for preuen-
 ting the follie of sinners, which flatter them-
 selues; *Let no man deceiue you, with vain words, for*
the wrath of God commeth for these things, vpon the
children of vnbelcefe. Be not you therfore partakers
 Z. 4, of

The con-
clusion.

1. Cor. 4.

Of presumption.

The second part.

of them. As if he should saie : those that flatter you, and saie; Tush, God is merciful, and will pardon easily al these and like sins : these mē deceiue you (saith Saint Paul) for that the wrath & vengeance of God lighteth vpon the children of vnbeliefe, for these matters : that is, vpon those which wil not belecue Gods iustice, nor his threats against sinne : but presuming of his mercie do perseuere in the same, vntil vpon the sudden Gods wrath do rush vpon them: and then it is too late to amend. Wherefore (saith he) if you be wise; be not partakers of their folly : but amend your liues presently, while you haue time. And this admonition of Saint Paul, shal be sufficient to end this chapter: against al those that refuse, or deferre their resolution of amendement, vpon vaine hope of Gods pardon or tolleration.

C H A P. V.

Of the fift impediment : which is, delay of resolution from time to time, vpon hope to doo it better, or with more ease afterward.



He reasons hitherto alledged, might seeme (I thinke) sufficient to a reasonable man, for prouing the necessitie of this resolution, we talke of : and for remoouing the impedimentes that let the same.

same. But yet, for that (as the wise man saith) he Pro.13.
which is minded to breake with his friend, seek-
eth occasions how to doe it with some colour &
shew. There be manie in the world, who hauing
no other excuse of their breaking and holding
off from God, do seeke to couer it with this pre-
tence, that they meane by his grace to amend al
in time: and this time is driuen off from day to
day, vntill God, in whose handes onely the mo-
mentes of time are, doe shut them out of al time,
and doe send them to paines eternall without
time, for that they abused the singular benefite
of time in this world.

2 This is one of the greatest and most dange-
rous deceits, and yet the most ordinarie and vni-
uerfall, that the enimie of mankind doth vse to-
wards the childre of Adam: and I dare say bold-
ly, that moe doe perish by this deceit, than by all
his other guiles and subtilties besides. Hee well
knoweth the force of this snare aboue al others,
and therfore vrgeth it so much vnto euery man.
He considereth better than we doe, the impor-
tance of delay, in a matter so waightie, as is our
conuerfion, and saluation: he is not ignorant
howe one sinne draweth on another; howe he
that is not fit to day, will be lesse fit to morrow;
how custome groweth into nature, how old dis-
eases are hardly cured, howe God withdraweth
his grace; howe his iustice is readie to punish e-
uerie sin, how by delay we exasperate the same,
and heape vengeance on our owne heads, as S.
Paule

*The cause
why the
diuell per-
swaderh vs
to delay.*

Rom. 2.

Paule saith. He is priuie to the vncertaintie and perils of our life : to the dangerous chances we passe through; to the impediments that wil come daily more and more, to let our conuerſion. All this hee knoweth, and well conſidereth, and for that cauſe perſwadeth ſo manie to delay as hee doth. For being not able anie longer to blinde the vnderſtanding of manie Chriſtians, but that they muſt needes ſee cleerely, the neceſſitie, and vtilitie of this reſolution; and that all the impedimentes in the world are but trifles, and meere deceites, which keepe backe frō the ſame: he runneth to this onely refuge; that is, to perſwade men, that they defer a little, and that in time to come they ſhal haue better occaſion and opportunitie to doe it, than preſently they haue.

*Lib. 8. conf.
cap. 7. 18.*

3 This Sainct Auſten prooued in his conuerſion, as himſelf writeth. For that after he was perſwaded, that no ſaluation could be vnto him but by change and amendment of his life : yet the enimie held him, for a time in delay, ſaieng vnto him; Yet a little ſtaie; yet defer for a time thereby (as he ſaith) to bind him more faſt in the cuſtom of ſin, vntill, by the omnipotent power of Gods grace, and his owne moſt earneſt endeuour, he brake violently frō him, crieng to God. Why ſhal I longer ſaie to-morrow, to-morrow. Why ſhall I not doe it euen at this inſtant? And ſo hee did, euen in his verie youth, liuing afterward a moſt holy and ſeuere Chriſtian life.

4 But if wee will diſcouer yet further, the
great

greatnes and perill of this deceit: let vs consider the causes that may let our resolution and conversion at this present:& we shal see them all increased, and strengthened by delaie: and consequently the matter made more hard & difficult, for the time to come, than now it is. For first, (as I haue said) the continuance of sinne bringeth custom: which once hauing gotten prescription vpon vs, is so hard to remooue, as by experience we procure daily in all habites that haue taken roote within vs. Who can remooue (for examples sake) without great difficultie, a long custome of droonkennes? Offswearing? Or of anie other euill habit, once settled vpon vs? Secondly, the longer we persist in our sinfull life, the more God plucketh his grace and assistance from vs: which is the onely meane that maketh the waie of vertue easie vnto men. Thirdly, the power and kingdome of the diuell is more established and confirmed in vs by cōtinuance: and so, the more harder to be remooued. Fourthly, the good inclination of our will is more and more weakned, and daunted by frequentation of sin, though not extinguished. Fifthly, the faculties of our mind, are more corrupted: as the vnderstanding is more darkened; the will more peruerterd; the appetite more disordered. Sixtly and lastly, our inferior partes and passions are more stirred vp, and strengthened against the rule of reason, and harder to be repressed, by continuance of time, than they were before.

*The causes
which make
our conversion
harder by
delay.*

1

2.

3

4

5

6

5 Well then, put all this together (my friend) and consider indifferently within thy selfe, whether it be more likely, that thou shalt rather make this resolution heerafter, than now. Heerafter (I saie) when, by longer custome of sin, the habit shall be more fastened in thee: the diuine more in possession vpon thee: Gods helpe further off from thee: thy minde more infected: thy iudgement more weakened: thy good desire extinguished: thy passions confirmed: thy body corrupted: thy strength diminished: and all the whole Common-wealth more peruerter.

*The same
shewed by
compari-
sons.*

6 We see by experience, that a ship which leaketh, is more easily emptied at the beginning than afterward. We see, that a ruinous pallace the longer it is let run, the more charge and labour it will require in the repairing. We see, that if a man driue in a naile with a hammer, the more blows he giueth to it, the more hard it is to pluck it out again. How then thinkest thou to commit sin vpon sin, and by perseuerance therein, to find the redresse more easie heereafter, than now? That were much like as if a good fellow, that hauing made to himselfe a great burden to carrie should assaie it on his back; and for that it sat vpon easie, and pressed him much, should cast it down againe, and put a great deale more vnto it, and then begin to lift it againe: but when hee felt it more heauie than before, he should fall into great rage, and ad twise as much more to it, thereby to make it lighter. For so doe the children of

*An exam-
ple.*

the world: who finding it somewhat vnpleasāt to
 list one or two vices in the beginning, do defer
 their conuersion, and doe ad twentic, or fortie
 yea vnto them, thinking to find the matter more
 easie afterward.

7 Sainct Austen expounding the miracle of
 our Saviour, in raising Lazarus frō death to life,
 which had bene dead now four daies, as the E-
 uangelist saith: examineth the cause why Christ
 wept, and cried, and troubled himselfe in spirite
 before the doing of his act, whereas he raised o-
 thers with greater facilitie: and out of it, giueth
 this lesson to vs: that as Lazarus was dead four
 daies, and also buried; so are there four degrees
 of a sinner: the first, in voluntarie delectation of
 sin; the second, in consent; the third, in fulfilling
 by work; the fourth, in continuance or custom
 thereof: wherein, whosoever is once buried (saith
 his holie father) he is hardly raised to life again,
 without a great miracle of God, and manie tears
 of his own part.

Tract. 49.
 in Ioh.
 Iohn. 11.
 Mat. 9.
 Luc. 7.

8 The reason heereof is, that which the wise
 man saith; *Languor prolixior grauat medicum: An-
 d sicknesse doth trouble the physician: Breuem autem
 agnorem praecidit medicus. But the physician cutteth
 quickly a newe or freshe disease, which hath indured
 but a litle time. The verie bones of an old wicked man
 shall be replenished with the vices of his youth (saith
 Iob) and they shall sleepe with him in the dust, when he
 cometh to the graue. We read that Moises in part of
 punishment to the people, that had sinned in a-
 doring*

Eccle. 10.
 Iob. 20.

Exo. 32.

doring the golden calfe, broke the same in peeces, and made them drink it. So, the vices, wherein we delited during our youth, are so disperced by custome in our bodies and bones: that when olde age doth come on, we cannot rid them at our pleasure without great difficultie and paine. What follie then is it, to defer our amendement vnto our old age, when we shall haue more impedimentes and difficulties, by a great deal, than we haue now?

9 If it seeme hard to thee to amend thy life nowe: painfully to be occupied in thy calling, and withall (for thy better helpe) to fast, to pray, and to take vpon thee other exercises, which the word of God prescribeth to sinners to their conuersion: howe wilt thou doe it in thine old age, when thy bodie shall haue more neede of cherishing, than of painfull exercise? If thou finde it vnpleasant to resist thy sinnes now, and to roote them out, after the continuance, of two, three, or four yeeres: what will it be after twentie yeeres more adioyned vnto them? Howe mad a man wouldst thou esteeme him, that traueilling on the way, and hauing great choise of lusty strong horses, should let them all goe emptie, and lay all his carriage vpon some one poore & lean beast, that could scarce beare it self, or much lesse stand vnder so manie bags cast vpon it? And surely no less vnreasonable is that man, who passing ouer idly the lustie daies and times of his life, reserueth all the labor & traue! vnto feeble old age.

A comparison.

10 But to let passe the follie of this deceit, tel me (good Christian) what ingratitude and vn-righteousnes is this towards God, hauing receiued so manie benefites from him already, and expecting so great a paie, as the kingdome of heauen is after: to appoint out notwithstanding, the least, and last, and woorst part of thy life vnto this seruice: and that whereof thou art most vncertaine, whether it shall euer be, or neuer; or whether God will accept it, when it commeth? He is accursed by the prophet, which hauing whole and sound cattell, doth offer vnto GOD the lame, or halting part thereof. Howe much more shalt thou be accursed, that hauing so many daies of youth, strength, and vigor, doest appoint vnto Gods seruice, onely thy limping old age? In the lawe it was forbidden; vnder a most seuerer threat, for any man to haue two measures in his house for his neighbour: one greater, to his friend, and another lesler, for other men. And yet thou art not ashamed, to vse two measures of thy life, most vnequall, in preiudice of thy Lord and God: whereby thou allottest to him, a little, short, maimed, and vncertain time: and vnto his enimie the greatest, the fairest, the surest part thereof.

ingratiūda

Maſa. i.

Deu. 25.

11 O deere brother, what reason is there, why God shuld thus be vsed at thy hands? What law, iustice, or equitie is there, that after thou hast serued the world, fleshe, and diuell, all thy youth, and best daies: in the end to come, & clap thy

Leui. 3.
Num. 18.
Malac. 1.

Eccl. 5.

thy old bones, defiled and worn out with sinne, in the dish of God? His enemies to haue the belly, and he the leauinges? His enemies the wine, and he the lees & dregs? Doest thou not remember, that he will haue the fat and best part offered to him? Doest thou not thinke of the punishments of those, which offered the worst part of their substance to God? Followe the counsell then of the holy Ghost, if thou be wise, which warneth thee in these wordes; *Be mindfull of thy creator in the daies of thy youth, before the time of affliction come on, and before those yeeres drawe neare, of which thou shalt saie, they please me not.*

12 How manie hast thou scene cut off in the midst of their days, whiles they purposed in time to come to change their life? Howe manie haue come to old age it selfe, and yet then haue felt lesse will of amendment, than before? How manie haue driuen off euen vnto the verie houre of death, and then least of al haue remembred their own state, but haue died, as dum and senselesse beastes, according to the saieng of Saint Gregorie; The sinner hath also this affliction laid vpon him, that whē he cometh to die, he forgetteth himselfe, which in his life time did forget God. O how manie examples are there seene heere daily? How manie worldly men, that haue liued in sensualitie: how many great sinners, that haue passed their life in wickednes, doe end and die, as if they went into some place insensible, where no account, no reckoning should be demanded of them.

Serm. 10.
de sanctis.

they

they take such care in their testaments for flesh and blood, and commodities of this world, as if they should liue stil, or should haue their part of these vanities, when they are gone. In trueth to speak as the matter is, they die as if there wer no immortalitie of the soule: and that in verie deed, is their inward persuation.

13 But suppose now, that al this were not so, and that a man might as easily, commodiously, yea, & as surely also, conuert himselfe in old age, as in youth, and that the matter were also acceptable inough to God: yet tel me, what great time is there lost in this delay? What great treasure of godlines is there omitted, which might haue bin gotten by labour in Gods seruice? If whiles the captain and other soldiers did enter a rich citie, to take the spoil, one soldier should say, I wil stay and come in the next day after, when al the spoil is gone: would not you think him both a coward, and also most vnwise? So it is, that Christ our saviour, and al his good soldiers, tooke the spoile of this life; enriched themselues with their labors in time; carried the same with them as bills of exchange, to the bank of heauē; and there receiued the of eternal glorie. And is it not great folly & ruines in vs to passe ouer this life in so fruitless affairs? Now is the time of fight for the obtaining of our crown: now is the day of spoil to seise our bootie: now is the market, to buie the kingdom of heauen: now is the time of running to get the game & price: now is the day of sow-

*The losse
of time.*

A comparison.

Of delay.

The second part.

Pro.20.

ing to prouide vs corne for the haruest that cometh on. If you omit this time, there is no more crowne; no more bootie; no more kingdome; no more price; no more haruest to be looked for. For as the scripture assureth vs; *He that for sloth wil sow in the winter shal beg in the summer, and no man shal giue vnto him.*

The obligation & charge by delay.

Rom.8.

14 But if this consideration of gaine cannot moouethee (gentle reader) as indeed it ought to do, being of such importance as it is, and irrevocable whē it is once past: yet weigh with thy self, what obligatiō & charge thou drawest on thee, by euerie day which thou deferrest thy conuersion, and liuest in sin. Thou makest ech day know, which thou must once vndo again: thou heapest that together, which thou must once disperse again: thou eatest and drinkest that hourly, which thou must once vomit vp againe: I meane, if the best fall out vnto thee, that is, if thou do repent in time, & God do accept therof (for otherwise woe be vnto thee, for that thou hoorddest (as S. Paul saith) wrath & vengeaunce on thine own head) but supposing that thou receiue grace heerafter, if thou repent, which refusest it now: yet (I say) thou hast to weep, for that thou laughdest at now: thou hast to be hartilie sorrie, for that wherein thou deliueredst thy self now: thou hast to curse the day, wherein thou neuer gauest consent to sin, or else thy repentance wil do thee no good. This thou knowest now, & this thou beleuest now, or els thou art no Christian. How the art thou so mad, as to offend God now

now, both willingly, & deliberately, of who thou knowest, that thou must once aske pardon with teares? If thou think he wil pardon thee, what ingratitude is it to offend so good a Lord? If thou think he wil not pardon thee, what follie can be more, than to offend a prince without hope of pardon?

15 Make thine accout now as thou wilt: if thou neuer do repent & change thy life; then euery sin thou committest, and euerie day that thou liuest therein, is increase of wrath and vengeance vpon thee in hel, as S. Paul proueth. If thou do, by gods mercie, hee after repent & turn (for this is not in thy handes) then must thou one day lament, and bewail, and be hartily sorrie for this delay, which now thou makest. So that, by how much the more thou prolongest, and increasest thy sin: so much greater wil be thy pain & sorrow in thine amendement. *Alto vulneri diligens & longa adhibenda est medicina* (saith S. Cyprian;) A diligēt & long medicin is to be vsed to a deepe sore. Our bodie that hath liued in manie delites, must be afflicted (saith S. Ierom:) our laughing must be recompensed with long weeping. Finally, S. Ambrose agreeing therunto, saith; *Grandi plag a alta & proluxa opus est medicina*: Vnto a great wound, a deepe & long medicin is needful.

16 Mark heer (deer brother) that the labor of thine amendement must be verie great; & that it cannot be auoided. What madnesse is it then for thee, now to enlarge the wound, knowing that

A.a.2.

the

Rom.2.

Lib. de la.
& li. 5. ep. 5.
ad cor.

Ep. 27. ad
Eusebch.
Ad virg.
lapham. c. 8.

of delay.

The second part.

the medicin must afterwards be so painful? What crueltie can be more against thy selfe, than to driue in thorns into thine own flesh, which thou must after pul out againe with so manie teares? Wouldest thou drinke that cup of poisoned liquor, for a litle pleasure in tast, which would cast thee soon after into a burning feuer; tormēt thy bowels within thee; and either dispatch thy life, or put thee in great ieopardie?

Psal. 26.

The example
of the
theefe saued
on the crosse
discussed.

16 But heer I know thy refuge wil be, as it is to al them, wherof the prophet saith; *Mentita est iniquitas sibi: Iniquitie hath flattered & lied vnto hir selfe* thy refuge (I saie) wil be to alledge the example of the good theef, saued euen at the last hour vpon the crosse, and carried to paradise that same day with Christ, without any further toil of amendment. This example is greatly noted & vrged by al those which defer their cōuersion, as surely it is, and ought to be of great comfort to euerie man, which findeth himselfe now at the last cast, and therfore commonly tempted by the enemie to despaire of Gods mercie, which in no case he ought to do. For the same God which saued that great sinner at the last hour, can also (& wil) saue al them that hartily turn vnto him, euē at the last hour. But (alas) many men do flatter and deceiue themselves, with misundersfāding, or rather misusing of this example.

17 For we must vnderstand (as S. Austen wel noteth) that this was but one particular act of Christ, which maketh no general rule: euē as we see,

see, that a temporal prince pardoneth sometime a malefactor, when he is come to the verie place of executiō: yet were it not for euerie malefactor to trust therupon. For that, this is but an extraordinarie act of the prince his fauor, & neither shewed nor promised to al mē. Besides this, this act was a special miracle reserued for the manifestation of Christ his power and glorie, at that houre vpon the crosse. Again, this act was vpon a most rare confession, made by the thief in that instant, when al the world forsook Christ, and the Apostles theselues, either doubted, or lost their faith of his Godhead. Beside al this, the confession of this theefe was at such a time, as he could neither be baptised, nor haue further time of amendment. And we hold, that at a mans first conuersion there is required nothing else, but to belecue, and to be baptised. But it shal not be amisse to put to S. Austens verie wordes vpon this matter. For thus he writeth.

B
* The blessed virgin likewise, & other godly women were by: but said nothing (that we read of) in his defence: a plaine breach of the first, fift, sixth, and ninth commandments.

18 It is a remediles peril, when a man giueth himselfe ouer so much to vices, as he forgetteth that he must giue account thereof to God: and the reason why I am of this opinion is, for that it is a great pnnishment of sin, to haue lost the fear and memorie of the iudgement to come, &c. But (deerly beloued) least the new felicitie of the beleeuing theefe on the crosse, do make anie of you too secure, and remisse: least peraduenture some of you saie in his hart; My guiltie conscience shal not trouble nor tormēt me: my naught-

Serm. 120.
de rem.

Of delay.

The second part.

B
**The blessed
 virgin, S.
 Iohn, and
 others, as
 afore : and
 this stag-
 gering
 must needs
 be sin.*

tie life shal not make me verie sad; for that I see
 euen in a moment al sinne forgiven vnto the
 theefe : we must consider first in that theefe, not
 onelie the shortnesse of his beliefe, and confessi-
 on, but his deuotion, & the occasion of that time,
 euen whē the perfection of the iust did stagger.
 Secondly, shew me the faith of that theefe in thy
 selfe, and then promise to thy selfe his felicitie.
 The diuel doth put into thy head this securitie,
 to the end he may bring thee to perdition. And
 it is vnpossible to number al them, which haue
 perished by the shadow of this deceitful hope.
 He deceiueh himself, & maketh but a iest of his
 own damnatiō, which thinketh that Gods mer-
 cie at the last day shal helpe or relieue him. It is
 hateful before God, when a man vpon confi-
 dence of repentance in his olde age, doth sin the
 more freely. The happie theefe wherof we haue
 spoken, happie (I saie) not for that he laid snares
 in the way, but for that he tooke hold of the way
 it selfe in Christ, laying hands on the praie of life;
 and after a strange maner, making a bootie of
 his own death: he (I saie) neither did deferre the
 time of his saluation wittingly, neither did he de-
 ceitfully put the remedie of his state in the last
 moment of his life : neither did he desperately
 reserue the hope of his redemption vnto the
 houre of his death : neither had he any know-
 ledge either of religion, or of Christ before that
 time. For if he had, it may be, he would not haue
 beene the last among the Apostles in number,

which

which was made the former in kingdome.

By these words of S. Austen we are admonished (as you see) that this particular fact of Christ maketh no general rule of remission to all men: not for that Christ is not alwaies ready to receiue the penitent as he promiseth: but, for that euerie man hath not the time or grace to repent as he should, at that houre, according as hath been declared before. The general way that God proposeth to all, is that which S. Paul saith; *Emis secundum opera ipsorum: The end of euil men is according to their works.* Look how they liue, & so they die. To that effect saith the prophet; *Once God spake and I heard these two things from his mouth: power belongeth to God, and mercie vnto thee (O Lord) for that thou wilt render to euerie man according to his works.* The wise man maketh this plain, saying; *The way of sinners is paved with stones, and their end is hel, darcknes, and punishment.* Finally, S. Paul maketh this general & peremptorie conclusion, *Be not deceiued, God is not mocked: looke what a man soweth, and that shal he reap. He that soweth in flesh, shal reap corruption: he that soweth in spirite, shal reape life euerlasting.* In which words, he doth not onelie lay downe vnto vs the general rule whereto we must trust: but also saith further, that to persuaue our selues the contrarie thereof, were to mocke and abuse God, which hath laied down this law vnto vs.

Notwithstanding (as I haue said) this barreth not the mercy of God from vsing a priuilege to some at the verie last cast. But yet miserable

The general way.

2. Cor. II.

Psal. 61.

Eccle. 21.

Gal. 6.

That the conversion made at the first day is very down-fall.

is that man, which placeth the ankor of his eternal wealth or woe, vpon so ticklesome a point as this is. I cal it ticklesome, for that, al Diuines, which haue written of this matter, do speak very doubtfully of the conuersion of a man at the last end. And although they do not absolutely condemn it in al, but doo leaue it as vncertaine vnto Gods secret iudgement: yet do they incline to the negatiue part: and doo alledge four reasons, for which, that conuersion is to be doubted, as insufficient for a mans saluation.

*The first
reason.*

21 The first reaso is, for that the extreme fear, & paines of death, being (as the philosopher saith) the most terrible, of al terrible things, do not permit a man, so to gather his spirits and senses, at that time, as is required for the treating of so weightie a matter with God, as is our conuersion, and saluation. And if we see often, that a very good man cannot fixe his minde earnestly vpon heavenly cogitations, at such time as he is troubled with the passions of cholick, or other sharp diseases: how much les in the anguishes of death can a worldly mā do the same, being vnacquainted with that exercise; and loden with the guile of manie, and great sinnes; and cloied with the loue both of his bodie, and thinges belonging thereunto?

*The second
reason.*

22 The second reason is, for that the conuersion, which a man maketh at the last day, is not (for the most part) voluntarie, but vpon necessity, and for feare: such as was the repentance of Simeon who

who hauing greuously offended king Dauid, in time of his affliction: afterward when hee saw him in prosperitie againe, and himselfe in danger of punishment: he came and fell downe before him, and asked him forgiuenesse with tears. *2.Reg. 16.* But yet Dauid well perceiued the matter how it stood: and therefore though hee spared him for that daie, wherein hee would not trouble the mirth with executiō of iustice, yet after he gaue order that hee should be vsed according to his *2.Reg. 19.* desertes. *3.Reg. 2.*

23 The third reason is, for that the custome of sin, which hath continued all the life long, is seldom remooued vpon the instant, being growne into nature it selfe, as it were, for which cause God saith to euill men, by the prophet Ieremie: *The third reason.*
If an Ethiopian can change his black skin, or a leopard his spots, that are on his back: then can you also do well, hauing learned all daies of your life to do euil. *Iere. 13.*

24 The fourth cause, for that the actes of vertue themselues cannot be of so great value with God, in that instant, as if they had bene done in time of health before. For what great matter is it (for example sake) to pardon thine enimies at that time, when thou canst hurt them no more? To giue thy goodes awaie, when thou canst vse them no more? To abandon thy concubine, whē thou canst keepe her no longer? To leaue off to sin, when sin must leaue thee? Al these things are good and holie, and to be done by him, which is in that last state: but yet, they are of no such valu,
The fourth reason.
as

as otherwise they would be, by reason of this circumstance of time, which I haue shewed. **El.**

* A fift reason might be taken of experience: for that we see oft times, that such as repent after that maner, if they recouer again, they are afterward as bad as they were before, and sometimes much woorse: which (without question) was not true repentance in them.

25 These are reasons why there is such doubt made of this last conuersion: not for anie want on Gods part, but on theirs, which are to doe that great act. Mark well (saith one again) what I saie: and (it maie be) it shall be needfull to expound my meaning more plainly, least any man mistake me. What saie I then? That a man which repenteth not, but at the end shall be damned? I doe not saie so, What then? Do I saie he shall be saued? No. What then doe I saie? I saie, I know not: I saie I presume not; I promise not; I know not. Wilt thou deliuer thy selfe foorth of this doubt? Wilt thou escape this dangerous and vncertaine point? Repent then whiles thou art whole. For if thou repēt while thou art in health, whensoever the last daie shall come vpon thee thou art safe. And why art thou safe? For that thou didst repent in that time, wherein thou mightest haue sinned. But if thou wilt repent, then when thou canst sin no longer, thou leapest not sin, but sin leaueth thee.

26 And heere now we would I haue the careful Christian to consider (with me) but this one

com-

comparifon that I will make. If thofe which doe
 fhew a kinde of repentance at the laft daie, doe
 paffe hence notwithstanding in fuch dangerous
 doubtfulneffe : what fhall we thinke of all thofe
 which lack either time, or abilitie, or will, or
 grace to repent at all, at that houre ? What fhall
 wee faie of all thofe which are cut off before ?
 Which die fuddenly ? Which are ftrikē fenfeles,
 or frenzik, as we fee many are ? What fhall we fay
 of thofe, which are abandoned by God, and left 2. Cor. II.
 vnto vice, euen vnto the laft breath in their bo-
 die ? I haue fhewed before out of Sainct Paule,
 that ordinarily finners die according as they
 liue. So it is as it were a priuiledge for a wicked
 man, to haue his repentance to be begun, when
 he is to die. And then, if his repentance (when it
 doth come) be fo doubtfull, what a pitifull cafe
 are all others in ? I meane the more part, which
 repent not at all : but die as they liued, and are
 forfaken of God in that extremitie, according as
 he promifeth, when he faith : *For that I haue called
 you, and you haue refufed to come; for that I held out
 my hand, and none of you would vouchsafe to looke to-
 wardes: I will laugh alfo at your deftruction, when an-
 guifh and calamitie cometh on you. You fhall come up-
 me, and I wil not heare: you fhall rife betimes in the
 morning to fee me, but you fhall not find me.*

fls 27 When a worldling doth fee that the
 brightneffe of his honor, vain-glory, and world-
 ly pomp is confumed: when the heat of concu-
 pifcence, of carnall loue, of delicate pleasures

is quenched: when the beautifull summer daie
of this life is ended, and the boisterous winter
night of death draweth on: then will he turn vnto
to God; then will he repent; then will he resolve
himself, & make his conuersion. When he can live
no longer, he will promise anie pains: what hea-
ring or studieng of the word of GOD you will;
what toil or labor in his vocation you wil; what
praier you will; what fasting you will; what a-
deedes you can desire; what austeritie you can i-
magin, he will promise it (I saie) vpon a conditio-
on that he might haue life again: vpon conditio-
that the daie might be prolonged vnto hym:
though if God should graunt him his request
(as manie times he doth) he would performe no
one point thereof: but be as carelesse, as he was
before. When such shall crie, with sighes and
grones as pearcing as a sword; and yet shall not
be heard, what comfort then will they hope for
to find? For whither will they turne themselves
in this distresse? Vnto their worldly wealth,
power, or riches? Alas they are gone: and the
scripture saith; *Riches shall not profite in the daie of*
revenge. Wil they turne vnto their carnal friends?
But what comfort can they giue, besides onely
weeping and comfortlesse moorning? Will they
ask help of the saintes, to praie for them in this
instant? Then must they remember what is wri-
ten; *The saintes shall reioice in glorie, and exultation*
shal be in their mouthes, and two edged swordes in their
hands to take revenge vpon nations, and increpations
vpon

Pro. 11.

Psal. 149.

upon people: to bind kings in fetters, & noble men in manacles of iron: to execute upon them the prescript iudgement of God: & this is the glorie of al his saints. Their onely refuge then must be vnto God, who indeede is the onely refuge of all: but yet in this case, the prophet saith heere, that *He shal not hear them: but rather contemn and laugh at their miserie.* Not that he is contrarie to his promise of receiuing a sinner; *At what time soeuer he repenteth, and turneth from his sin:* But for that this turning at the last daie is not commonly true repentance, and conuersion, for the causes before rehearsed.

Prou. 1.

Psal. 58.

28 To conclude then this matter of delay, what wise man is there in the worlde, who reading this, will not feare the deferring of his conuersion, though it wer but for one daie? Who doth know whether this shall be the last daie, or no, that euer God will cal him in? God saith; *I called, and you refused to come: I held out my hand, and you would not looke towardes me: and therefore will I forsake you in your extremitie.* He doth not saie, how manie times, or how long he did call, and hold out his hand? God saith; *I stand at the dore, & knock:* but he saith not how often he doth that, or how manie knockes he giueth. Again, he saied of wicked Iezabell, the feined prophetesse in the Apocalyps; *I haue giuen hir time to repent, and she would not, and therefore shall she perishe:* but hee saith not, how long this time of repentance endureth. We read of woonderfull examples heerein. Herod

Prou. 1.

Apoc. 2.

Herod.

one

Mar. 6.

Herod the
second.

Luc. 11.

Luc. 23.

Mat. 14.

Pilate.

Mat. 27.

Agrippa.

Acts. 26.

Pharao.

Exod. 9.

Acts. 24.

Felix.

one, when Iohn Baptist was sent vnto him, and when his heart was so farre touched, as hee willingly heard him, and so followed his counsell in many thinges, as one Euangelist note: hee yet, because he deferred the matter, and tooke not time, when it was offered: he was cast off again, and his last doinges made woorse than his former. Herod Tetrak the sonne, had a call also, when he felt that desire to see Christ, and some miracle done by him: but, for that hee answered not vnto the call, it did him no good, but rather much hurt. What a great knock had Pilate giue him at his heart, if he had bene so gracious as to haue opened the doore presently, when he was made to vnderstand the innocencie of Christ: as appeareth by washing his handes in testimonie thereof, and his wife also sent him an admonition about the same? No lesse knock had king Agrippa at his doore, whē he cried out at the hearing of Saint Paule; *O Paule, thou perswadest me a little to be a christ:an.* But because he deferred the matter, this motion passed awaie again.

29 Twise happie had Pharao been, if he had resolued himselfe presently, vpon that motion that he felt, when he cried to Moises; *I haue sinned, and God is iust.* But by delaie hee became woorse than euer hee was before. S. Luke reporteth howe Felix the gouernour of Iewrie for the Romanes, conferred secretly oftentimes with S. Paule, that was prisoner: and heard of him the faith in Christ: where with he was greatly moued,

And, especially at one time, when Paule disputed of Gods iustice, & the daie of iudgment, wherat Felix trembled: but yet he deferred this resolution, willing Paul to depart, & to come againe another time: and so the matter by delation came to no effect. How manie men doe perishe daily: some cut off by death; some left by God, and giuen ouer to a reprobate sense: which might haue found grace, if they had not deferred their conuersion, from day to day, but had made their resolution presently when they felt God to call within their hearts?

30 God is most bountifull to knock and call: but yet, he bindeth himselfe to no time or space, but cometh and goeth at his pleasure: and they which take not their times, when they are offered are excuselesse before his iustice, and doe not knowe whether euer it shall be offered them againe, or no: for that this thing is onely in the wil and knowledge of God alone, who taketh mercie wher it pleaseth him best, & is bound to none. And whē the prefixed time of calling is once past: wo be vnto that party; for a thousand worlds wil not purchase it again. Christ sheweth wonderfully the importance of this matter, whē entering into Ierusalem amidst all his mirth, and glory of receiuing, he could not chuse but weep vpon that citie, crieng out with teares; *O Ierusalem, if thou knewest also these things which appertaine vnto thy peace, euen in this thy daie: but now these things are hidde from thee.* As if hee had said, if thou knewest

The dangers of passing the day of our vocation.

Exo. 33.

Rom. 9.

Luc. 21.

Of delay.

(328)
The second part.

knewest (Ierusalem) as well as I doe, what mercie is offered thee euen this day, thou wouldest not doe as thou doest: but wouldest presently accept therof: but now in this secret iudgement of my father is hidden from thee: and therefore thou makest little account thereof, vntill thy destruction shal come suddenly vpon thee: as soon after it did. /

Eccles. 5.

31 By this now may be considered the great reason of the wise mans exhortation; *For-slow not to turn to God: nor do not defer it frō day to daie: for his wrath will com vpo thee at the sudden: & in time of reuenge it will destroy thee.* It may be seene also vpon what great cause the Apostle exhorteth the Hebrewes so vehemently; *Dum cognominantur hodie:*

Acts. 7.

To accept of grace euen whiles that euerie daie endured: and not to let passe the occasion offered. Which euerie man applieng to himselfe, should follow, in obeieing the motions of Gods spirit within him; and accepting of Gods vocation without delaie: cōsidering what a greuous sinne it is to resist the holie Ghost. Euerie man ought (I saie) when he feeleth a good motion in his hart, to think with himselfe: now God knocketh at my dore. If I open presently, he wil enter, and dwell within me. But if I deferre it vntill to morrow, I know not whether he will knock againe or no. Euerie man ought to remember stil that saieing of the prophet, touching Gods spirit; *Hodie si vocem eius audieritis, nolite obdurare corda vestra: If you heare his voice calling on you to day,*

Apoc. 3.

Psal. 94.

doe

do not harden your hearts, but presently yeeld vnto him.

32 Alas (dear brother) what hope of gain hast thou by this perilous dilation which thou makest? Thine account is increased therby, as I haue shewed; thy debt of amendment is made more grievous; thine enimie more strong; thy self more feeble; thy difficulties of conuersion multiplied: what hast thou then to withhold thee one daie from resolution? The gaining of a little time in vanitie. But I haue prooued to thee before, how this time is not gained but lost being spent without fruit of godlinesse, which is indeed the onlie true gain of time. If it seem pleasant vnto thee for the present: yet remember what the prophet saith; *Iuxta est dies perditionis, & adesse festinant tempora: The day of perdition is at hand, & the times of destruction make haste to come on*. Which day being come, I maruel what hope thou wilt conceiue. Dooft thou think to crie *Peccavi*? It shal be wel truly if thou canst doo it: but yet thou knowest that Pharao did so, and gat nothing by it. Dooft thou intend to make a good testament, and to be liberal in almes deedes, at that time? This, as the case may be, is verie commendable: but yet thou must remember also, that the virgins which filled their lamps, at the verie instant, were shut out, & utterly reiectcd by Christ. Dooft thou thinke to weep and mourne, and to mooue thy iudge with tears at that instant? First, this is not in thy hands to do at thy pleasures; and yet thou must consider also, that Esau failed, though he sought it

Godlines the
only gain of
time.

Deut. 32.

Exod. 9.

Mat. 25.

Bb. 1.

with

Of delay.

The second part.

Heb. 12.

2. Mac. 9.

Esa. 15.

2. Cor. 6.

*Traff in
Joan.*

with teares, as the Apostle wel noteth. Dooſt thou mean to haue many good purpoſes, to make great promiſes, and vowes in that diſtreſſe? Cal to mind the caſe of Antiochus in his extremities: what promiſes of good deeds, what vows of vertuous life made he to God, vpon condition he might eſcape, & yet preuailed he nothing therby. Al this is ſpoken, not to put them in deſpair, which are now in thoſe laſt calamities: but to diſſuade others frō falling in to the ſame: aſſuring thee (gentle reader) that the prophet ſayd not without a cauſe: *Seek vnto God while he may be found: cal vpon him while he is neer at hand. Now is the time acceptable, now is the day of ſaluation,* ſaith Saint Paul. Now is God to be found, and neer at hand to imbrace al thē that truly turn vnto him, and make firm reſolutiō of vertuous life heerafter. If we defer this time, we haue no warrant that he wil either cal vs or receiue vs heerafter: but rather manie threatens to the contrarie, as hath been ſhewed. Wherefore I wil end with this one ſentence of S. Auſten, that he is both a careles, and a moſt graceles man, which knowing al this, wil venture notwithstanding the eternitie of his ſaluation and damnation, vpon the dowtful euent of his final repentance.



(369)
The fixt Chapter. *Three impediments;*
: C H A P. VI.

*Of three other impediments that hinder men
from resolution: which are, sloth, neg-
ligence, and hardnes
of hart.*



Esides al impedimentes, which
hitherto haue been named, there
are yet diuers others to be found:
if any mā could examin the par-
ticular consciences of al such as
doo not resolue. But these three
beere mentioned, and to be handled in this chap-
ter, are so publik and known: as I may not passe
them ouer without discouering the same: for that
many times men are euil affected, and know not
their own diseases: the only declaration wherof
(to such as are desirous of their own health) is
sufficient to auoid the danger of the sicknes.

2 First then the impediment of sloth is a great *Of sloth.*
and ordinarie let of resolution to many men: but
especially in idle and delicate people, whose life
hath been in al ease and rest, & therefore do per-
suade themselues that they can take no pains,
nor abide any hardnes, though neuer so faine they
would. Of which Saint Paul saith, that *Wise people* 1. Cor. 6.
shal not inherit the kingdome of heauen. These men
will confesse to be true, as much and more than
is said too before: and that they would also
gladly put the same in execution, but that they
cannot. Their bodies may not bear it: they
Bb. 2. can

Of sloth.

The second part.

can take no pains in their feuerall callinges: and in the general they cannot fast; they cannot watch, they cannot praie. They cannot leaue their disports, recreations, and merrie companions: they should die presently (as they say) with melancholy, if they did it: yet in their harts they desire (forsooth) that they could do the same, which seeing they cannot, no doubt (saie they) god wil accept our good desires. But let them harken a litle what the scripture saith heerof: *Desires do kill the slothful man* (saith Salomon) *his hands wil not fall to any worke: al the day long he coueteth and desireth: but he that is iust, wil do, & wil not cease. Take the slothful and vnprofitable seruant* (saith Christ) *and sling him into utter darcknes, where shal be weeping & gnashing of teeth.* And when he passed by the way and foud a fig tree with leaues without fruit, he gaue it presently an euerlasting curse.

Pro. 21.

Mat. 25.

Mar. 21.

Four effects
of sloth.

I

Drowfines.

Pro. 19.

Eph. 5.

Mar. 13.

Mat. 24.

and 25.

3 Of this fountaine of sloth do proceed many effects that hinder the slothful from resolution. And the first is, a certain hauines & sleepey drowfines, towards al goodnes, according as the scripture saith: *Pigredo mittit soporem: Sloth dooth bring drowfines.* For which cause S. Paul saith: *Surge qui dormis: Arise thou that art asleep.* And Christ crieth out so often: *Videte, vigilate: Looke about you, and watch.* You shal see manie men in the world, with who if you talke of a cow, or a calfe, or a fat oxe, of a piece of ground, or the like; they can both heare and talke willingly and freshly: but if you reason with them of their saluation, and their inheritance

heritance in the kingdome of heauen, they answered not at al; but wil heare, as if they were in a dreame. Of these men then saith the wise man; *How long wilt thou sleep, O slothful fellow? When wilt thou rise out of thy dream? A little yet wilt thou sleep; a little longer wilt thou slumber; a little wilt thou close thy hands together and take rest: and so pouertie shal hasten vpon thee as a running post, and beggerie as an armed man shal take and possesse thee.* Pro. 6. & 24.

4 The second effect of sloth is fond feare, of paines, and labor, and casting of doubtles where none be, according as the scripture saith; *Pigrum dicit timor: Feare discourageth the slothful man.* And the prophet saith of the like; *They shake for feare, where there is no feare.* These men doo frame vnto themselues strange imaginations of the seruice of God, and dangerous euents, if they should follow the same. One saith; If I should giue much; it would without doubt make me a begger. Another saith; If I should stil imploie my selfe to painful labour, it would kil me ere long. A third saith; If I should humble my selfe as is required, euerie bodie would tread me vnder their fete. And yet al this is nothing else but sloth as the scripture testifieth in these words; *Dicit piger, leo est foris in medio platearum, occidendus sum: The slothful man saith sitting stil in his house; There is a lion without: if I should go out of doores to labor, I should certainly be slain in the midst of the streetes.* Pro. 22.

5 A third effect of sloth is, pusillanimitie and faintnes of hart, whereby the slothful man is o-

³
pusilla-
nimitie.

uerthrowne, and discouraged by euerie little contrarietie or difficultie, which he findeth in vertue, or which he imagineth to finde therein. Which the wise man * signifieth when he saith: *In lapide*

Eccl. 12.

*The vulgar translation

so readeth: but now as is found, that therein it misseeth the sense of the text in both these places here alledged. And yet the matter it selfe is true, though it haue no warrant hence.

luteo lapidatus est piger: The slothful man is stoned to death with a stone of dirt: that is, he is ouerthrowne with a difficultie of no importance. Againe; *De stercore boum lapidatus est piger*: The slothful man is stoned dead with the doong of Oxen:

which commonly is of matter so soft, as it can hurt no man.

Lazines,

6 A fourth effect of sloth is idle lazines: which we see in many men that wil talk and consult of this & that, about their amendment, but wil execute nothing. Which is most fitly expressed by

Pro. 26.

the holie Ghost in these words; *Sicut ostium vertitur in cardine suo, ita piger in lectulo suo*: As a doore is tossed in and out vpon his hindges, so is a slothful man lieng lazily vpon his bed. And again; *Vult & non vult piger*. A slothful man wil and wil not. That

Pro. 13.

is, he turneth himselfe to and fro in his bed, and between willing and nilling he doth nothing. And yet further in another place, the scripture describeth this lazines, saieng: *The slothful man putteth his hands vnder his girdle, and will not vouchsafe to lift them vp to his mouth, for that it is painful*.

Pro. 19.

7 Al these & many mo are the effects of sloth: but these four especially, haue I thought good to touch in this place: for that they let and hinder greatly this resolution which we talk of, for that

he liueth in a slumber, and wil not heare, or attend to any thing that is said of the life to com, and beside this, imagineth fearful matters in the same: and thirdly is thrown down by euery little block, that he findeth in the way: and lastly is so lazic, as he can bear no labor at al: this man (I saie) is past hope to be gained, to any such purpose as we speak for.

8 To remoue therfore this impediment, this sort of men ought to lay before their eies, the labors of Christ, and of his saints, the exhortations they vsed to other men, to take like paines: the threats made in scripture against them which labor not: the condition of our present warfare, that requireth trauel: the crown prepared for it: and the miserie insuing vpon idle and lazic people. And finally, if they cannot beare the labor of vertuous life, which indeed is accompanied with so many consolations, as it may not rightfully be called a labor: how wil they abide the labor & torments of the life to com, which must be both intollerable and euerlasting?

*Meanes to
remoue
sloth.*

9 Saint Paul saith of himselfe and others, to the Thessalonians: *We did not eat our bread of free cost, w^he we wer with you: but did work in labor, & wearines both day and night: therby to giue you an example of imitation: denouncing further vnto you: that If any man would not work hee should not eat.* Christ in his parable stil reprehended greuously thoe that stood idle, saing: *Quid hic statis tota die*

1. Thess. 3.

Mat. 20.

triosi: Why doe you stande heere at the day idle: and

Iohn. 15.

doing nothing? I am a vine (saith Christ) & my father is an husbandmā: euerie branch that beareth not fruit in me, my father wil cut off, & cast into the fire. And in

Luc. 13.

another place; Cut downe the vnprofitable tree: why doth it stand heer, and occupie up the ground for nothing? And againe; The kingdome of heauen is subiect

Mat. 11.

to force: and men do gain it by violence, and labour. For which cause the wise man also saith; What soeuer thy hand can do in this life, do it instantly: for after it, there is neither time, nor reason, nor wisdom, or knowledge that we can imploy. And againe the same wise

Eccl. 9.

man saith; The lazie hand worketh beggerie to it self, but the labour some and valiant hand heapeth vp great riches. And yet further to the same effect; The slothful man wil not sow in the winter, for that it is cold: and therefore he shal beg in the summer, and no man shal take pittie of him.

Pro. 10.

Pro. 12.

IO Al this pertaineth to shew, how that this life is a time of labour, and not of idlenesse: and appointed vnto vs for the attaining of heauen: it is the market wherein we must buie: the battel wherein we must fight, and obtain our crown: the winter wherein we must sow: the day of labour wherein we must sweat, and get our pennie. And he that passeth ouer lazily this day (as the most part of men doo) must suffer eternal pouertie, and neede in the life to come: as in the first part of this booke more at large hath beene declared. Wherefore, the wise man (or rather the holic Ghost by his mouth) giueth ech one of vs, a most vehement admonition, & exhortation

Cap. 3.

in

in these wordes; *Run about: make hast: stir vp thy friend: giue no sleepe vnto thine eies: let not thine eies lide slumber: they skip out as a Doe from the handes of him that held hir: and as a bird out of the handes of the fowler. Goe. vnto the Emmet (thou slouthfull man) & consider hir doings, and learn to be wise: she hauing no guide, teacher, or captaine, provideth meat for hir self in the summer, and gathereth together in the haruest, that which maie serue hir to feede vpon in the winter.* Pro. 6.

By which wordes we are admonished in what order we ought to behaue our selues in this life, and howe diligent and carefull we should be in doing of all good woorkes (as S. Paule also teacheth) considering that as the Emmet laboureth most earnestly in the haruest time to laie vp for the winter to come: so wee should for the next world: and that slothfulnes to this effect, is the greatest and most daungerous let that maie be. For, as the Emmet should die in the winter most certainly for hunger, if she should liue idly in the summer: so without al doubt they are to suffer extreme neede and miserie in the worlde to come, who now for sloth do omit to labour. Colos. 1.
Rom. 12.
Gal. 6.

II The second impediment is called by me in the title of this chapter negligence. But I doe vnderstand thereby a further matter than commonly this word importeth. For I doe comprehend vnder the name of negligence, all carelesse and dissolute people, which take to hart nothing that pertaineth to God or godlines, but only attend to worldly affaires, making their saluation, Of negligence.
the

Of negligence.

The second part.

Epicurism,
or life of E-
picures.
Phil. 3.
Rom. 16.

Titus. 1.

Eccle. 2.

Of carelesse
Atheists.
Deut. 22.

Apoc. 3.

the least part of their cogitatioⁿs. And vnder this kind of negligence is contained both Epicurism (as S. Paule noted in som Christians of his daies, who began onely to attend to eat and drink, and to make their bellies their God, as manie of our Christians now doe) and also a secret kind of Atheism, or denieng of God: that is, of denieng him in life, and behauour, as S. Paule expoundeth it. For albeit these men in wordes doe confesse God, and professe themselues to be as good Christians as the rest: yet secretly indeed they do not beleue God: as their life and doings do declare. Which thing Ecclesiasticus discouereth plainly, when he saith: *Va dissolutis corde, qui non credunt Deo: Woe be vnto the dissolute, and careles in hart, which doe not beleue God.* That is, though they professe that they beleue and trust in him: yet by their dissolute and carelesse doings, they testifie that in their heartes they beleue him not: for that they haue neither care nor cogitation of matters pertaining to him.

12 These kinde of men are those which the scripture noteth and detesteth for plowing with an Ox, and an asse together: for sowing their ground with mingled seed: for wearing of apparell of linsie woolley, that is made of flaxe and wool together. These are they of whome Christ saith in the Reuelations: *I would thou were either cold or hot. But for that thou art luke-warm, & neither cold nor hot: therefore will I begin to vomit thee out of my mouth.* These are they which can accord all religions

religions together, and take vp all controuerfies by onely faieng, that either they are differences of small importance: or els that they appertaine onely to learned men to think vpon, and not vn-to them. These are they, which can apply themselves to anie companie, to anie time, to any princes pleasure, for matters of life to com. These men forbid all talk of spirit, religion, or deuotion in their presence: onely they will haue men, eat, drink, and be merrie with them: tel newes of the court, and affaires abroad: sing, dance, laugh, and play at cards: and so passe ouer this life in lesse consideration of God, than the verie heathens did. And hath not the scripture reason then, in faieng that these men in their heartes and works are Atheists? Yes surely. And it maie be prooued by manie rules of Christ. As for example: this is one rule set downe by himselfe. *By their frutes ye shall know them.* For such as the tree is within, such is the fruit which that tree sendeth forth. Again; *The mouth speaketh from the abundance of the heart.* And consequently, seeing their talke is nothing but of worldly vanities: it is a signe there is nothing in their heart but that. And then it followeth also by a third rule; *Where the treasure is there is the heart.* And so seeing their hearts are onely set vpon the world: the world is their only treasure, and not God. And consequently, they preferre that before God, as indeed Atheists doe.

13 This impediment reacheth farre and wide at this dajc: and infinite are the men which are intangled

Luc. 6.

Mat. 12.

Mat. 6.]

*Of negligence.**The second part.*

*The cheefe
cause of A-
theism as
this day.*

1. Iohn. 2.

*A compa-
rison.*

*The way to
care care-
les men.*

intangled therewith: and the cause therof especially is inordinate loue of the world: which bringeth men to hate God, and to conceiue enmitie against him as the Apostle saith: and therefore no maruell, though indeed they neither beleeue, nor delite in him. And of all other men, these are the hardest to be reclaimed, & brought to anie resolution of amendment: for that they are insensible: & beside that, do also flie al means, whereby they may be cured. For as there were small hope to be conceiued of that patiēt, which being greeuously sick, should neither feele his disease, nor beleeue that he were distempered; nor abide to heare of physick, or physitions; nor accept of anie counsell that should be offered; nor admit anie talke or consultation about his curing: so these men are in more daungerous estate than anie other; for that they knowe not their owne danger, but perswading themselues to be more wise than their neighbors, doe remooue from their cogitations all things, wherby their health might be procured.

14 The onely waie to doe these men good, (if there be anie waie at all) is to make them know that they are sicke, and in great daunger: which in our case maie be done best (as it seemeth to me) by giuing them to vnderstand, howe farre they are off, from anie one peece of true christianitie, and consequently from all hope of saluatiō that may be had therby. God requireth at our handes, that *Wee should loue him, and serue him;*

him; with all our heart, with al our soule, and with all our streng: h. These are the prescript words of god, set down both in the old and new law. And how far (I praise thee) are these men off from this, which imploie not the halfe of their heart; nor the halfe of their soule; nor the halfe of their strength in Gods seruice; naie, nor the least part thereof? God requireth at our handes, that we should make his lawes and preceptes our study, and cogitations: that we should thinke on them continually, and meditate vpon them both daie and night, at home, and abroad; early and late; when we go to bed, and when we rise in the morning: this is his commandement, and there is no dispensation therein. But how farre are those men from this, which bestowe not the third part of their thoughtes vpon this matter, no not the hundred part, nor scarce once in a yeer do talk thereof? Can these men saie they are Christians, or that they belecue in God?

17 Christ making the estimate of things in this life, pronounced this sentence; *Vnum est necessarium: One onely thing is necessarie*; or of necessitie in this world, meaning the diligent and carefull seruice of God. These men find many things necessarie beside this one thing; & this nothing necessarie at all. How far doe they differ then in judgement from Christ? Christes Apostle saith, that a Christian *Must neither loue the world, nor any thing in the world*. These men loue nothing els, but that which is of the world. He saith; that

Deut. 6.
Mat. 22.
Luc. 10.

Deut. 6.
and 11.
Iohn 1.

Luc. 10.

1. Iohn. 2.

Who

Of negligence.

The second part.

Luc. 18.
Ephes. 5.

Luc. 21.
Mat. 24.
Mic. 6.
Rom. 11.
Rom. 12.
Mat. 10.

Whosoever is a friend to the worlde, is an enimie to Christ. These men are enimies to whosoever is not a friend to the world. Howe then can these men hold of Christ? Christ saith: *We should pray still.* These men pray neuer. Christs Apostle saith: that *Conuetsnesse, uncleannes, or securitie, should not be so much as once named among Christians.* These men haue no other talke but such. Finally, the whole course, and canon of scripture runneth, that christians should be; *Attenti, vigilantes, solliciti, instantes, feruentes, perseverantes sine intermissione:* that is, *Attent, vigilant, carefull, instant, feruent, and perseverant without intermissiō in the seruice of God.* But these men haue no one of these pointes, nor anie degree of anie one of these pointes: but euerie one the clean contrarie. For they are neither attent to those things which appertaine vnto God, nor vigilant, nor sollicitous, nor carefull: and much lesse instant and feruent: and least of all perseverant without intermission: for that they neuer begin. But on the contrarie side, they are carelesse, negligent, lumpish, remish, key-cold, peruerse, contemning and despising, yea loathing and abhorring all matters that appertaine to the mortifieng of themselues, and true seruice of God. What part haue these men then in the lot and portion of Christians, beside onely the bare name, which profiteth nothing?

16 And this is sufficient to shew howe great and daungerous an impediment this carelesse senselesse, and supine negligence is, to the resolution

lutio

tion wherof we intreat. For if Christ require to
 the perfection of this resolution, that whosoever
 once espieth out the treasure hidden in the field
 that is, the kingdom of heauen, & the right way
 to com to it) he shuld presently go and sel al that
 he hath, and buy the field: that is, he shuld prefer
 the pursute of this kingdom of heauen, before al
 the commodities of this life, whatsoeuer: and ra-
 ther venture them all, than to omit this treasure:
 If Christ (I saie) require this as he doth, when wil
 these men euer be brought to this point, which
 will not giue the least part of their goods to pur-
 chase that field: nor goe soorth of doore to treat
 the bieng thereof: nor will so much as thinke, or
 talk of the same: nor allow of him, which shall
 offer the meanes and waies to compasse it?

17 Wherefore, whosoever findeth himselve
 in this disease, I would counsell him to read som
 chapters of the first part of this booke: especial-
 ly the third, and fourth, treating of the causes,
 for which we were sent into this world: as also
 the fift, of the account, which we must yeeld to
 God, of our time heer spent: and he shal therby
 vnderstand (I doubt not) the error, and danger
 he standeth in, by this damnable negligence
 wherin he slepeth, attending only to those things
 which are meer vanities, and for which he came
 not into this world: and passing ouer other mat-
 ters, without care or cogitation, which only are
 of importance, and to haue been studied, and
 thought vpon by him.

Hardnes of heart.

18 The third and last impediment that I propose to handle in this booke, is a certain affection, or euil disposition in som men, called by the scriptures, hardnes of heart, or in other wordes obstinacie of mind. Whereby a man is setled in resolution, neuer to yeeld from the state of sin wherein he liueth, whatsoeuer shall, or may be said against the same. And I haue reserued this impediment, for the last place in this booke, for that it is the last, and woorst of al other impediments discouered before, containing al the euill in it selfe, that anie of the other before rehearsed haue: and adding besides a most wilfull, and malicious resolutiō of sin, quite contrarie to that resolution, which we so much indeuour to induc men vnto.

Two degrees of hardnes of hart.

Mat. 27.

B

**It seemed
to be of
weaknes
rather,
than of such
obduration
as was in
Pharao, or is
spoken of
heere.*

19 This hardnes of heart hath diuers degrees in diuers men, and in some much more greuous than in others. For some are arriued to that high and chiefe obduration, which I named before in such sort, as albeit they well knowe that they are amisse; yet for som worldly respect or other they will not yeeld, nor change their course. Such was the obduration of Pilate, though he knew that he condemned Christ wrongfully: yet not to leese the fauor of the Iewes, or incur displeasure with his prince, he proceeded and gaue sentence against him. This also was the obduration of Pharao, who though he saw the miracle of Moises, and Aaron, and felt the strong hand of God vpon his kingdom: yet, not to seeme to be

ouercom

overcome by such simple people as they were: Exo.6.7.8.
 not that men should think he would be inforced
 by any meane to relent, he perscuered stil in his
 wilful wickednes, vntil his last, and viter destru- Acts.26.27.
 ction came vpon him. This hardnes of hart was B.
 also in king Agrippa, & Felix gouernor of Iew- * In these
 e: who, though in *two also it seemeth rather to haue been ig-*
 their owne conscience *norance, than obduration. But the example*
 they thought that Saint *is notably found in the Priestes, Scribes, &*
 Paul spake trueth vnto *Pharise: who euer opposed them, selues a-*
 them: yet, not to ha- *gainst the preaching of Christ; and at the*
 ard their credit in the world they continued *length put him to death.*
 il, & perished in their owne vanities. And com-
 only this obduration is in al perscutours of Persecutors.
 vertue, and vertuous men, and especially of those
 at professie the truth: whom though they see e-
 dently to be innocent, and to haue the word
 God, and equitie on their side; yet to maintain
 their estate, credit, and fauour in the world, they
 persist without either mercy or release, vntil god
 cut them off in the midst of their malice, & furi-
 ous cogitations.

Others there are, who haue not this obdu- A second de-
 ration in so high a degree, as to persist in wicked- gree of ob-
 nes, directly against their owne knowledge, but duration.
 that they haue it in another sort: for that they are
 led in firm purpose to folow the trade, which
 readie they haue begun; and wil not vnder-
 stand the dangers therof: but do seek rather means
 to perswade themselues, and quiet their consci-
 ences therein; and nothing is so offenseuue vnto
 them,

Of hardnes of hart. The second part.

Iob. 21.

them, as to heare any thing against the same. Of these men holy Iob saith; *Dixerunt Deo, recede nobis, & scientiam viarum tuarum nolumus: They*

Psal. 57.

to God, depart from vs, we wil not haue the knowledge of thy waies. And the prophet Dauid yet more

Sap. 4.

Zach. 7.

pressly; *Their furie is like the furie of serpents, like vnto cocatrices that stop their eares, and wil not heare the voice of the inchanter.* By this inchanter he meaneth the holic Ghost, which seeketh by al means possible to charme thee from the bewitching wherin they stand, called by the wise man, *Fasces nationum acitatis: The bewitching of vanitie.* But (as the prophet saith) *they wil not heare, they turne their backs, they stop their eares, to the end they may not vnderstand: they put their hartes as an adamant stone, least they should heare Gods law and be conuerted.*

*The hard
harted Iews.*
A&s. 7.

21 The nation of Iewes is peculiarly noted to haue been alwaies giuen to this great sinne, as Saint Steuen witnesseth, when he laid vnto their own faces; *You stiffe-necked Iewes, you haue alwaies resisted the holy Ghost.* Meaning therby (as Christ declareth more at large) that they resisted the prophets, & saints of God, in whom the holic ghost

Mat. 5.

Luc. 11. 13.

spake vnto them from time to time, for amendment of their life: and for that through the light of knowledge which they had by hearing Gods law, they could not in truth or shew, condemn the thinges which were said, or auoid the iust reprehensions vsed toward them: & yet resolved with themselves, not to obey or change the custom of their proceedings: therefore felt the

in fine, to persecute sharply their reprehendors:
 wherof the onlie cause was hardnes of hart; *Indu-* Iere. 8.
auerunt facies suas supra petram, & noluerunt reuer-
tere faciem suam ad deum; faith God by the mouth of Ieremie; *They haue*
hardened their faces aboue the hardnes of a rocke, and
they wil not turn to me. And in another place of the
 same prophet he complaineth grieuoussly of this
 perversnes; *Quare ergo auersus est populus iste in Ie-* Iere. 8.
rusalem, auersione contentiosa? And why then is this peo-
ple in Ierusalem revolted from me, by so contentious and
peruerse an alienation, as they wil not heare me any
more, &c? And yet again in another place; *Quare* Eze. 18.
proieci mini domus Israel: Why wil you die, you house of
Israel? Why wil you damne your selues? Why are
you so obstinate as not to hear: so peruerse, as not
to learne: so cruel to your selues, as you wil not
know the dangers wherein you liue; nor vnder-
stand the miserie that hangeth ouer you?
 22 Doost thou not imagin (deer brother) that
 God vseth this kinde of speech not onelie to the
 Jewes, but also to many thousand Christians, &
 perhaps also vnto thy self many times euery day:
 or that thou refusest his good motions & other
 means sent from him, to draw thee to his seruice:
 thou being resolved not to yeeld therunto, but to
 follow thy pursuit, whatsoeuer persuations shal
 come to the contrary? Alas, how many Christians
 are there, who say to God daily (as they did who
 named before) *Depart from vs, we wil not haue* Iob. 21.
thy knowledge of thy waies? How many be there,
 which abhor to hear good counsel? Fear & trem-
 ble
 Cc. 2.

Of hardnes of hart. The second part.

Esai. 28.

ble to read good bookes? Flie and detest the frequentation of godly companie, least by such occasions they might be touched in conscience conuerted & sau'd? How many be there, which saie with those most miserable hard harted men wherof the prophet speaketh; *Percussimus faciem cum morte, & cum inferno fecimus pactum: We haue stricken a league with death, and haue made a bargain with hel it selfe.* Which is as much to say, as if they had said; Trouble vs not, molest vs not with thy persuasions: spend not thy wordes and labour in vain: talk vnto others who are not yet settled: let them take heauen that wil; we for our parts are resolved; we are at a point; we haue made a bargain that must be performed, yea though it be with hel, and death euerlasting.

The description of an
hard hart.
Psal. 75.

Esai. 48.

23 It is a woonderful furie, the obduration of an hard hart: and not without cause compared by the prophet (as I shewed before) to the wild furie and rage of serpents. And an other place of scripture describeth it thus; *Durus es, & neruus ferreus cernix tua, & frons tua area: Thou art hard harted, and thy neck is a sinow of iron, and thy forehead is of brasse.* What can be more vehemently spoken to expresse the hardnes of this mettall? But yet Barnard expresseth it more at large in the same words; *Quid ergo cor durum?* And what is then a hard hart? And he answereth immediatly; A hard hart is that, which is neither cut by compunction; nor softened by godlines; nor mooued with praies; nor yeeldeth to threatening; nor is it

Lib. 1. de
confid. ad
Eug. c. 2.

thing holpen, but rather hardened, by chastising. An hard hart is that which is ingrateful to Gods benefits; disobedient to his counsels; made cruel by his iudgements; dissolute by his allurements; vnshamefast to filthines; scarlesse to perils; vncurtious in humaine affaires: rechelesse in matters pertaineing to God; forgetful of thinges past; negligent in thinges present; improuident for things to come.

24 By this description of S. Barnard it appeareth, that an hard hart is almost a desperate and remediless disease, where it falleth. For what wilt thou do (saith this good father) to amēd it? If you see the grieuousnes of sin before him: he is not touched with compunctiō. If you alledge him all the reasons in the world, why we ought to serue God, and why we ought not to offend, & dishonour him: he is not mollified by this consideration of pietie. If you would request him and beseech him with teares, euen on your knees: he is not moued. If you threaten Gods wrath against him: he yeeldeth nothing thereunto. If GOD scourge him in deed: he waxeth furious, and becometh much more hard than before. If God bestow benefits on him: he is vngrateful. If he counsel him for his saluation: he obeieth not. If you tel him of Gods secret, and seuerer iudgements: it driueth him to desperatiō, and to more crueltye. If you allure him with Gods mercie: it maketh him dissolute. If you tel him of his owne filthines: he blusheth not. If you admonish him

The explanation of S. Barnards words.

Of hardness of hart. The second part.

of his perils: he feareth not. If he deal in matters towards men: he is proud and vncurteous. If he deal in matters towards God: he is rash, light, & contemptuous. Finally, he forgetteth whatsoever hath passed before him towards other men, either in reward of godlines, or in punishment of sinners. For the time present, he neglecteth it, nor maketh any account of vsing it to his benefit. And of things to come, either of blisse, or miserie, he is vtterly vnprovident: nor wil esteeme thereof, lay you them neuer so often, or vehemently before his face. And what way is there then to do this man good?

*The danger
of an hard
hart.*
Eccl. 23.

Eccl. 3.

25 Not without great cause surely did the wise man pray so hartily to God; *Anima irreuerenti, & infrenata ne tradas me: Deliuer me not ouer* (O Lord) *unto a shameles and unruly soul.* That is, vnto a hard, and obstinate hart. Wherof he giueth the reason in another place, of the same book; *Cor enim durum habebit male in nouissimo: For that an hard hart shall be in an euil case at the last day.* Oh that al hard harted people would note this reason of scripture! But S. Barnard goeth on, & openeth the terror heere of more fully, when he saith; *Nemo duri cordis salutem unquam adeptus est, nisi quem forte miserans Deus abstulit ab eo (iuxta prophetam) cor lapideum, & dedit cor carneum.* There was neuer yet hard harted man saued, except God by his mercie did take away his stonie hart, and giue him a hart of flesh, according to the prophet. By which words S. Barnard signifieth, and prooueth out of the

li. i. de consil. c. i.
Eze. 36.

prophet, that there are two kindes of hartes in men, the one a fleshy hart, which bleedeth if you but pricke it: that is, it falleth to contrition, repentance, and teares, vpon neuer so smal a check for sinne. The other is a stonie hart, which if you beat and buffet neuer so much with hammers, you may assoone breake it in pieces, as either bend it, or make it to bleede. And of these two harts in this life dependeth al our miserie, or felicitie for the life to come. For as God when he would take vengeance of Pharao, had no more grieuous way to do it, than to saie; *Indurabo cor Pharaonis: I wil harden the hart of Pharao.* That is (as Saint Austen expoundeth) I wil take away my grace, and so permit him to harden his own hart: so when he would shew mercie to Israel, he had no more forcible meanes to expresse the same, than to saie: *I wil take away the stonie hart out of your flesh, and giue you a fleshie hart in steed thereof.* That is, I wil take away your hard hart, and giue you a soft hart, that wil be mooued, when it is spoken to. And of al other blessings, and benefites, which GOD doth bestow vpon mortal men in this life, this soft and tender hart is one of the greatest: I meane such an hart as is soone mooued to repentance: soone checked and controlled: soone pearfed: soone made to bleed: soon stirred to amendment. And on the contrarie part, there can be no greater curse, or malediction laid vpon a Christian, than to haue an hard and obstinate hart, which heapeth euerie day

*Two kinds
of harts in
men, with
their pro-
perties.*

*Exo. 4. 7. 14.
Au. p. 18. ju-
per Exod.
et sermo. 83.
de temp.*

Eze. 36.

Of hardnes of hart. The second part.

Heb. 6.

day vengeance vnto it selfe, and his maister also. S. Paul saith it is compared by the Apostle vnto the ground, which no store of rain can make fruitful, though it fall neuer so often vpon the same; & therefore he pronounceth therof: *Reprobata est, maledicto proxima, cuius consummatio in combustionem.* That is, *It is reprobate and next doore to malediction, whose end or consummation must be fire and burning.*

Heb. 6.

Eph. 4.

1. The. 5.

Heb. 3.

Psal. 94.

26 Which thing being so, no maruel though the holic scripture do dehorte vs so carefully from this obduration and hardnes of hart, as from the most dangerous and desperate disease, that possible may fall vpon the Christian, being in deed (as the Apostle signifieth) the next doore to reprobation it selfe. S. Paul therefore crieth; *Nolite contristari, nolite extinguere spiritum Dei:* Do you not make sad, do you not extinguish the spirit of god, by obduration, by resisting and impugning the same. Again; *Non obduratur quis ex vobis fallacia peccati:* Let no man be hard harted among you through the deceit of sin. The prophet Dauid also crieth; *Hodie si vocem eius audieritis, nolite obdurare corda vestra:* Euen this day, if you hear the voice of God calling you to repentance, see you harden not your harts against him. Al which earnest speches, vsed by Gods holy spirit, doo giue vs to vnderstand, how carefully we haue to fly this most pestilēt infection of an hard hart: which almighty God by his mercy giue vs grace to do, and indue vs with a tender hart towards the full obedience of his diuine maiesty: such a soft hart (I say) as the wise mā desired, when he

he said to God; *Da seruo tuo cor docile: Dine vnto*
thy seruant (O Lord) an heart that is docible, and 3.Reg.3.
tractable to be instructed: such an heart as GOD
himselfe describeth to be in all them whome he
loueth, saieng; Ad quem respiciam, nisi ad pauperem- Esai.66.
hum, & contritum corde, & timentem sermones meos?
To whom will I haue regard, or shew my fauor, but vnto
the poore and humble of heart, vnto the contrite spirite,
and to such as trembleth at my speeches?

27 Behold (deere brother) what an heart God
 requireth at thy hands. A little, poore and hum-
 ble hart: (for so much importeth the diminutive
Pauperculus) also a contrite heart for thine offen-
 ces past; and an heart that trembleth at euerie
 word that cometh to thee frō God, by his mi-
 nisters. How then wilt thou not feare at so many
 wordes, and whole discourses as haue bene vsed
 before, for thine awakening, for opening thy pe-
 ril, for stirring thee to amendment? Howe wilt
 thou not feare the threats, and iudgments of this
 great Lord for thy sin? Howe wilt thou dare to
 proceed anie further in his displeasure? How wilt
 thou defer this resolution anie longer? Surely the
 least part of that which hath bene said, might
 suffice to moue a tender heart, an humble, and
 contrite spirit, to present resolution and earnest
 amendment of life. But if al together cannot
 moue thee to doe the same: I can saie no more,
 but that thou hast a verie hard heart indeede:
 which I beseeche our heauenly father to soften
 for thy saluation, with the pretious hoat blood
 of

*The conclusion.**The second part.*

of his onely sonne, our sauiour, who was content to shed it for that effect, vpon the crosse.

The conclusion of this whole booke.

B.

** As may appeare in my preface to the reader.*

B.

** Which was, for that either time or health or libertie did not permit.*

Phil. 2.

28 And thus nowe hauing said so much as time permitted me, concerning the first general part required at our hands for our saluation: that is, concerning resolution, appointed by my * diuision in the beginning, to be the subiect or matter of this first book, I will end heere: deferring for a time the performance of my purpose for the other two bookes, * vpon the causes, and reasons set down in an aduertisement to the reader, at the verie first enterance vnto this booke: nothing doubting, but if God shall vouchsafe to work in anie mans hart by meanes of this book, or otherwise this first point of resolution, the most hard of all other: then will hee also giue meanes to perfect the work begun of himselfe, and will supplie by other waies, the two principall parts following: that is, both right beginning, and constant perseuerance, wherunto my other two bookes promised, are appointed. It will not be hard for him that were once reformed, to finde helpers and instructors ynow, the holie Ghost in this case being alwaies at hand: there want not good bookes, and better men (God be glorified for it) in our own countrey at this daie, which are wel able to guide a zealous spirite in the right waie to vertue, and yet (as I haue promised before) so mean I (by Gods most holy helpe and assistance) to send thee (gentle reader) as my time and habilitie will permit, the

other

other two bookes also: especially, if it shal please his diuine maiesty to comfort me therunto, with the gain, or good of any one soule by this which is already done: that is, if I shal conceiue or hope, that any one soule, so deerly purchased by the precious blood of the son of God, shal be moued to resolution by any thing that is heer said: that is, shal be reclaimed from the bondage of sin, and restored to the seruice of our maker and redeemer: which is the onlie end of my writing, as his maiestie best knoweth.

29 And surely (gentle reader) though I must confesse that much more might be said for this point of resolution, than is heer touched by me, or than any man can wel vtter in any competent kind of book or volume: yet am I of opinion, that either these reasons heer alledged are sufficient, or else nothing wil suffice, for the conquering of our obstinacy, and beating down of our rebellious disobedience in this point. Heere thou maist see the principal arguments inducing thee to the seruice of God, & detestation of vice. Heer thou maist see the cause and end why thou wast created; the occasion of thy comming hither; the things required at thy hāds in particular; the account that wil be demanded of thee; his goodnes towards thee; his watchfulnes ouer thee; his desire to win thee; his reward if thou do wel: his infinite punishment, if thou do euil: his callings: his baites: his allurementes to saue thee. And on the contrarie part, heer are discovered

*The effect of
that which
hash bene
said in this
booke.*

*In the first
part.*

*In the second
part.*

vnto

vnto thee the vanities and deceits of those impediments, hinderances, or excuses, which any way might let, staie or discourage thy resolution; the feigned difficulties of vertuous life are mooued; the conceited feares of Gods seruice are taken a waie; the alluring flatteries of worldly vanities are opened; the foolish presumption vpon Gods mercie; the danger of delaie; the dissimulation of sloth; the desperate peril of carelesse and stonie hearts are declared. What then wilt thou desire more to mooue thee? What further argument wilt thou expect to drawe thee from vice and wickednes, than all this is?

30 If all this stirre thee not, what wil stir thee (gentle reader) if when thou hast read this, thou laie downe thy booke againe, and walke on thy carelesse life as quietly as before; what hope (I beseeche thee) may there be conceiued of thy saluation? Wilt thou goe to heauen, liuing as thou doest? It is impossible. As soone thou maist driue God out of heauen, as get thither thy self in this kind of life. What then? Wilt thou forgoe heauen, and yet escape hell too? This is lesse possible, whatsoeuer the Atheistes of this world doe perswade thee. Wilt thou deferre the matter, and thinke of it heereafter? I haue told thee my opinion hereof before. Thou shalt neuer haue more abilitie doe it, than nowe, and (it may be) neuer half so much againe. If thou refuse it now: I may greatly feare, that thou wilt be refused hereafter thy selfe. There is no waie then

so good (deere brother) as to doe it presently
whiles it is offered. Breake frō that tyrant which
deteineth thee in seruitude: shake off his chains;
cut asunder his bōds; run violētly to Christ, which
standeth readie to imbrace thee with his armes
open on the crosse. Make ioisfull all the Angels Luc. 15.
and court of heauen with thy conuerfion: strike
once the stroke with God againe, make a manly
resolution: saie with the old couragious souldier
of Iesus Christ, Sainēt Ierome: If my father stood
weeping on his knees before me, and my mo-
ther hanging on my neck behind me: and al my
brethren, sisters, children, kinsfolkes howling on
euerie side to retain me in sinfull life with them:
I would fling my mother to the ground: despise
all my kindred: runne ouer my father, and tread
him vnder my feete, thereby to runne to Christ
when he calleth me.

*A notable
saieng of
S. Ierom.*

31 Oh that we had such harts as this seruant
of God had: such courage, such manhood, such
seruent loue to our maister. Who would lie one
daie in such slauerie as we doe? Who would eat
huskes with the prodigall sonne among swine,
seeing he maie returne home, and be so hono-
rably receiued & intertained by this old father:
haue so good cheere: and banketting: and heare
so great melodie, ioy, and triumph for his return?
I saie no more heerein (deere brother) than thou
art assured of, by the word and promise of Gods
own mouth: from which can proceede neither
falshood nor deceit. Return then I beseech thee:
lay

The conclusion.

The second part.

lay hand fast on his promise, who will not faile thee; run to him now he calleth, whiles thou hast time; and esteeme not al this world woorth a straw in respect of this one act; for so shalt thou be a most happie, and thrise happie man, and shalt blesse heerafter the hour and moment that euer thou madest this blessed resolution. And I for my part (I trust) shall not be void of som portion of thy felicitie. At leastwise I doubt not, but thy holie conuersion shall treat for me with our cōmon father, who is the God of mercies, for remission of my manifold sins, & that I may serue, and honor him together with thee, all the daies of my life; which ought to be both our petitions, and therefore in both our names, I beseech his diuine maiestie to graunt it to vs: for euer and euer.

Amen.

The end of this booke of Resolution.



**A TREATISE
TENDING TOPACIFI-
CATION: BY LABORING
THOSE THAT ARE OVR ADVERSA-
ries in the cause of RELIGION, to receaue the
GOSPEL, and to ioynе with vs in
profession therof.**

*** By EDMUND BVNNY.**



Hosca.3.4.5.

*The children of Israell shall sit a great while without king, with-
out Prince, without sacrifice, without image, without Ephod,
and without Teraphim. But afterward the children of Israel
shal be conuerted, and seeke the Lord their God, and Da-
uid their king: and in the latter days they shall
worship the Lord, and his lo-
uing kindnes.*

A TABLE DECLARING THE EFFECT AND METHOD of the Treatise following.

<p>In the former of which there is set downe matter to mooue them: that is,</p>	<p>First, on our partes it is declared, that if we should turn vnto them,</p>	<p>The benefite that we should get thereby, would be very litle. Sect. 1.</p>
	<p>The inconuenience very great,</p>	<p>First, in matters concerning religion. Sect. 2.</p>
	<p>The benefite that they should get thereby, ver great,</p>	<p>Then, concerning our ciuile estate. Sect. 3.</p>
	<p>Then, on their partes it is declared likewise, that if they should ioin in profession with vs,</p>	<p>First, in matters of religion. Sect. 4.</p>
	<p>Then, as touching their ciuile estate.</p>	<p>Then, as touching their ciuile estate. Sect. 5.</p>
	<p>The inconueniences very smal: concerning which,</p>	<p>First, it is declared, what they are. Sect. 6.</p>
	<p>Then, of how small importance they are, which is declared,</p>	<p>Then, of how small importance they are, vally. Sect. 7.</p>
	<p>Some that chiefly respect their person: which also are two.</p>	<p>Then more specially in the doctrine of insification. Sect. 8.</p>
	<p>One, that doth somewhat respect their cause likewise: which is, that our translations of the holy scriptures are now in their Then is de-</p>	<p>One, that procedeth from regard of their credite: which so they think should be ouertrowne. Sect. 9.</p>
	<p>Some that are of lesse importance, which the other ariseth from their beauly punishment: wherein they thinke we deale hardly with them. Sect. 10.</p>	<p>First, there is a treefe recital of those points of doctrine, for which we are charged to bane translated to corruptly. Sect. 11.</p>

This treatise following consisteth of two prin-

importance. Likewise which is, that our translations of

of which likewise there are

of two principal parts.

First, by consideration of certain general points to them all belonging. Sect. 12.

Then by a more special treatise of euerie one apart by it selfe. Sect. 13.

First, how they are de-
ceined: which is, for
that they do not right-
ly conceine,
That how the error may
be amended: which is, by
right understanding, from the same. Sect. 17

One, that is of special
force with manie, and
most of al hindereth
those that stay vpon
conscience in deede:
which is, that if they
should ioinc with vs,
they fear that thereby
they should depart
from the Church. Con-
cerning which,

In the
latter
such lets
are re-
moued
as are
woont to
hinder:
of which
there be
two speci-
al sorts:

First, the hardness
of the matter is
unfolded. Which
is done by shewing
One, that is of special
force with manie, and
most of al hindereth
those that stay vpon
conscience in deede:
which is, that if they
should ioinc with vs,
they fear that thereby
they should depart
from the Church. Con-
cerning which,

First, how they are de-
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First, how they are de-
ceined: which is, for
that they do not right-
ly conceine,
That how the error may
be amended: which is, by
right understanding, from the same. Sect. 17

Then the resolution thereof is gathered: which is, that of departing altogether from the Church, there ought to be at a no question among vs; but onlie who are the true members of that Church that we al are of. In which point, so long as the questio is but betwixt vs and them, the aduantage is wholly and onlie ours. Sect. 18.

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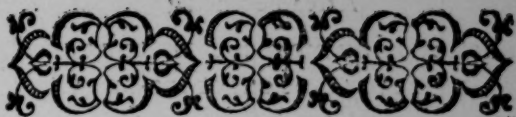
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THE TREATISE TENDING TO PACIFICATION.



O persuade or mooue others to the truth of Religion, that being as yet by preiudice deceiued, cannot persuade themselves to be so short therof as they are, hath been, and euer must be in all ages so needful an argument, as that many doo gladly bestow their labor therein. Of which, as other ages haue euer giuen sufficient testimony; so this of ours doth most plentifully witnesse the same : being so much more fruitful and abundant therein, as it hath pleased God to blesse it with so rare and singular a light of the trueth, as (to our knowledge) he neuer yet bestowed on others. Therefore among vs also there are, and those verie manie, that haue taken this argument in hand, and haue done so wel therein, that God is glorified, the church is increased, & themselves haue gotté a reuerend estimation among the people of God therby. So commeth it to passe, that whatsoeuer I shal do therein, according to the smal talent that God of his goodnes

Dd.2.

hath

hath bestowed on me, may seem to be needlesse and as it were to come out of season, when the church is so wel stored alreadie, with such perswasion; & others long since, seem to themselves halfe cloied therewith. Neuerthelesse, seeing that now I was purposed to get foorth this booke of Resolution that goeth before, which so treateth of godlines of life, that (in a maner) it maketh no mention of knowledge or faith (as also it appeareth that the author himself was (in som things) of a cōtrarie iudgmēt to vs therin) I thought the case it self to be such, as that it behooued me to say somewhat thereof, as before in the preface I haue declared. The effect wherof is no more but this; first, to shew that there is verie reason why they should ioyne in profession with vs: & then to declare in what sort to remoue such thinges as most do hinder the weaker sort. The reason why they ought to ioin in professiō with vs, is for that it becommeth and behooueth the church of god (in many respects) to be at vnitie in it selfe; and yet the case so standeth in this matter, that we are not able in our profession to yeld vnto them; but they very wel may, and of dutie ought to accord vnto vs. It becommeth and behooueth the church of god to be at vnitie in it selfe, for so many good and substācial causes, that it needeth no conformation at al: insomuch that it shal not be needful to bestow any labor in the prouing of it. The other is not so fully concluded of al; and yet notwithstanding we doubt not, but we haue

The principall parts of this treatise.

haue sufficient ground-work to be perswaded
therin as we are. The reason why we may not
yeeld vnto them, is for that ther can be no other
account made of the matter, but that the benefit
we should get therby, would be verie little; and

*Why we
may not
ioint with
them.*

the inconuenience that commeth withal, mar-
uelous great. The benefit that we should get
thereby, seemeth to rest but only in a certaine
persuasion, that we should be in better case, thā
now we are. For whether we should be so or not,
that must needs (as yet) lie in questiō betwixt vs.

*What is the
benefit that
we might
seem to get
by their pro-
fession.*

But this is verie true in deed, that if we were of
their profession, then should we be with thē per-
suaded, that our estate were so much the better.

And our estate would then seem to be bettered,
both for the certaintie of our saluation in the
world to com: and in som things that do con-
cern this present life. For as touching our salua-

tion, we should account our selues more sure of
it: because that thē we should imagin our selues
to haue the mediation and help of Angels, and
saintes in heauen; and the benefit of our own
and other mens merites on earth: whereas by

*What bene-
fit we should
haue to-
wards our
saluation.*

the profession that now we are of, we so rest in
Iesus Christ alone, that we seek for no helpe
by any of those. And if Iesus Christ be not on-
lie sufficient to work our saluation (which them-
selues do neuer denie) but also sufficient in him-
selfe, not going out of his own person for any
part of his sufficiencie, but keeping onlie to his
own merites and mediation, hauing no respect at

al to the mediation or merites of any others (which also I think verie few of them wil denie, though when they haue granted it, they are faine somtime to borrow it again, to establishe the doctrine of those other helps) what special aduantage is it to vs, for to haue any mo besides, when we haue inough and inough onelie in him? For although it were not il to mingle any other with him (which at this present we wil not vrge) yet if it be but more than needeth, it can be no special benefit to vs. He that hath wel dined already, can verie litle be holpē by more plentie of meat, be it neuer so good, and otherwise welcom vnto the tast. Now that Christ is sufficient, euē in himselfe, without the help of any other, if it be not in the scripture so plainly set downe, & so deriued through al antiquitie in the iudgement of any, but that stil they wil hold it needful to seek vnto others so far as before they wer wont to do: neither wil we labor at this present to make it plainer. The thinges that doo belong to this present life, wherein it might seeme our estate might be bettered, are of two special sorts; whereof some concern our inward; and one other concerneth our outward gouernment. Our inward comfort may seeme might be increased vnder that profession, two principal waies. First, that then we need not fear the excommunication or curse of the bishop of Rome, vnder which we are now, & long haue bin; thē for that they haue a more copious representation (as they take it) of heauenly com-

What benefit we should haue in matters concerning this present life. First of inward comforts.

comforts than we; for that in sacraments, & ceremonies they far exceed vs; and haue that vse of images also, whereas we haue none at al. First, therefore concerning the Popes curse, we do not finde it now to be of that force, that heertofore we thought it to be; neither by the word of god; neither by experience it selfe. And if we haue little cause to feare it, and then (proportionably) feare it as little; surely it were no great pleasure to any of vs, to be deliuered from the hurt thereof, that doth not hurt vs; nor from the feare of that, wherof we stand in no feare at al. As for the spiritual censure of the church, rightly proceeding against any, we know it is to be feared in deed, of those whom it toucheth. But we are long since perswaded, that we can so distinguish betwixt these two, that we need not take the one for the other. Then as touching those further representations of spiritual comfort (such as they are) which they (I grant) haue more than we, we finde no such substance in any of them (neither in that they haue both sacraments, and ceremonies more than we; neither in that themselues alone haue all the images, and we are vtterly void of any) but that we may think our selues to be well alreadie, with those that we haue, although of our owne sort we haue none at al: & can further hope likewise, that if themselues had no more than we, their inward comfort should be so much the greater. For if in the examination of them, it should fall out, that they haue no sufficient ground-work in

the word of god (as we are sure, that they haue
ther no warrant at al) the are they but verie cold,
and desperate comforts, & neuer yeeld any sound
comfort at al. For though we are not in any
dowt, but that they are in other respects very il,
as they are vsed by them: yet now we say no
more but this, that (al things considered) we find
so little comfort in them, that we need not think
the want to be great, now that we are without
them: nor that it were any great benefite for to
obtaine them. The benefite that in outward go-
uernment we should get therby, is more than
this, that so we should be vnder the gouernmēt
of the bishop of Rome: which how good it
should proue, I am not able certainly to saie.
But if first we should esteem therof by reasō, we
may very wel dowt, that no one man were able
to gouern vs wel, that should rule al the world
besides: notwithstanding al the vnder magistrats
that could be appointed: and that although som
one man could do it, by his rare & singular wis-
dom (which notwithstanding wer such a thing, as
neuer was yet) yet that it were in no wise cōue-
nient for so many, and al the whole to hang vpō
one; & such an one too, as might sometime be so
weak a man to bear such a burden, that many o-
thers vnder his gouernmēt, might be found much
more stronger than he. Then if we come vnto
experience, & lay before vs in what sort he go-
uerned vs before when as he had vs vnder his
gouernment; or in what sort he gouerneth yet,
those

*Then of out-
ward gouern-
ment.*

those that abide vnder his obedience; whether any thing may be said more hardly or not, as yet I say not; but surely thus much we maie be bold to abide by, that in comparison of the gouernment vnder which we are now, it were no verie singular benefite to be holpen back to that other again. So for ought that yet appeareth, we cannot see, that anie great benefit could come vnto vs, if we should turn to their profession.

2 What inconuenience might come therby, *What inconuenience might come thereby.*
is a thing verie hard to be fully gathered, being so great, and so diuers withall, as in our iudgement it seemeth to be. Where first of all we cannot like that we should be so much depriued of the scriptures themselves, as vnder them we were: partly by the lawes that they made against such as should read them, otherwise than themselves thought good; and partly, for that they doe so much inhibite al translatiōs in our vulgar toong. Which one thing onely we take to boad verie much ill, and whatsoeuer after insueth, to come almost onely of it. For the inconueniences, that we are perswaded would come in therby, would be, as we take it, manie and great; some in matters of religion; others, as touching our ciuill estate heer in this life. In matters of religion; first, we doubt that our selues should be much thereby corrupted, and be occasion to manie others, to fall to the same corruption likewise: then also, that on the consciences of manie, there should be laid ouer greuous burdens. Our
selues

Inconueniences in matters of religion.

selues might be corrupted by their profession; two principall waies: in the estimation of Gods goodnes to vs: and in the performance of our duetie to him. The goodnes of God toward vs, is infinite; but now we haue to enter no further into the consideration thereof, than to this present purpose dōth appertaine. And that is onely in these two thinges; first in the worke of our redemption; then, in his prouidence towardes vs in other matters. In the work of our redemption, Christ hath both satisfised for vs to the iustice of God; and therewithall himselfe directeth vs, towardes the attaining thereof. In both these pointes we doubt verie much, that by ioyning with the in their profession, we should be found blasphemous to God, and verie hurtfull to our own soules health; first, in ioining (and that no further, than their selues doe) either the sufferings, or els the good workes, of anie of the saints, in heauen or on earth, with the sufferings and merites of Christ; the by helping our selues vnto it, by the mediation of Angels, or sainctes, or by the doctrines of men on earth, onely so far as themselues doe it; and not seeking the same alone by the mediation of Christ, and by the written word of God. For we take the satisfaction of Christ, his mediation, & word to be such, as that, no other satisfaction, mediation, or word can be found anie thing meet to be so far matched withall. Again, we finde not, that the worke of redemption that is wrought in Christ,

is

*How it were
dangerous
in the worke
of our re-
demption to
be of that
profession
with them.*

(9)
to Pacification.

is auailable to the saluation of anie, but onely of those, that so cleaue vnto it, that they vtterly renounce all other helps whatsoeuer they are. In the former therefore, we see not how it may be auoided, but that needs we must be found to haue done great dishonour to Christ; in the other we are perswaded, that we should clean ouerthrow our own saluation. Concerning the prouidence of God towards vs in other matters, their profession (we fear) would lead vs somewhat aside, and teach vs to attribute manie of those things that fall out among vs, to some other than God alone, sometime vnto creatures as the Angels, and saintes in heauen, or to the power of man on earth; and sometimes to a fiction of mans deuise, as fate or fortune. And although we willingly grant, that in diuers of these, they vse such limitation withall, that it seemeth they would be loth for to go ouer-far therein; yet, going but so farre as they doe in their common profession, we see not how we could auoid it, but that if we should ioine with them therein, we should be farre amisse perswaded in that comfortable doctrine of Gods most gracious prouidence towards vs. In the performance of our ductie likewise, we doe not perceiue, but that we should be verie far wide from that which in truth we ought to do. For whereas God onely hath made vs, redeemed vs, and giuen vs whatsoeuer we haue, and therefore we owe all vnto him, and that by Iesus Christ our Lord: their profession notwithstanding

How in the doctrine of Gods prouidence.

How in performance of our due tie to God.

standing is, to yeeld their thankes and seruice again (in diuers cases) to some Angel or Sainct, as though that from them, or by their good means they had receiued the thinges which they haue. Whereas notwithstanding to make anie other mediators in such respect, though it be not with Christ betwixt God & vs, but onely vnder Christ betwixt him and vs, is either directly against, or without the warrant of the word of God. Then also, although they doe not direct our duetie, nor anie part therof to anie other than God; yet they teach vs to doe vnto him diuers thinges that we find not in the written word. Wherin although they can assure vs that the church hath so ordeined, yet wee see no sufficient warrant therein; when as themselues will not denie, but that the greatest multitude of the people of God in all ages, haue beene sometime deceiued; and the written word both precisely chargeth vs to doe nothing to God but what he appointeth, and besides accurseth **all** those that set vs a worke in anie thing els. Those others that might be corrupted by vs, are all those, that by our example should take occasion to doe likewise: either such as presently liue besides vs; or the generation that after followeth. For we know by experience of times, that of those that liue together, one doth cast his eie to another, euerie nation vnto the people that doth dwell about them, & make the doinges of others a rule for them to walk by; and the same in the seruice of GOD, as much (almost)

*How others
might be
corrupted
by vs.*

(almost) as in anie thing els. Children likewise;
and the race that succeedeth others, doe readily
followe, as their forefathers haue gone before
them; for the most part little regarding, whether
it be right or wrong; but sufficiently contenting
themselves, if they walk but so as their ancestors
haue done before. If we therefore should giue an
ill example to anie of these, either in leading the
to doe such things in the seruice of God, as were
offensiuē to him; or els no more, but teaching
them, in like sort to venture in so weightie a
matter: howe should we be able to excuse our
selves, but that we haue giuen them iust cause
of offence, in laieng such a stumbling stone in
the waie, that we see they are disposed to walk?
And though by the grace and goodnes of God,
they would be more wary, & not stumble therat;
yet were our fault nothing the lesse, and for to be
esteemed no lesse than murder before him: as
Christ himselfe we know pronounceth an heauy
sentence against all those, by whom there com-
meth offence to anie; that *It were much better for
him, that a milstone were hanged about his neck, and he
cast into the bottom of the sea, than to offend the least
of them at that belene in him.* Those heauy burdens
I spake of, which they lay on the consciences of
many, are of two sorts; some that appertaine ge-
nerally to al; and others that appertain properly
to som. Those that appertain generally to all, are
first those heaps of traditiōs & ceremonies which
they haue abundantly laid vpon all men, cal-
ling

*What bur-
dens heereby
are laid on
the conscien-
ces of men.*

Traditions.

ling them the traditiōs of the church, and teach;
 that all are bound of conscience, inuiolably to
 keepe and obserue them euerie one. Of which
 sort, though some be sorted vnto certain prin-
 cipall feastes and times of the yeere; yet others
 there are, that so commonly haunt euerie week,
 and almost euerie daie; and are so plentifully
 powred out, throughout our whole life, almost
 in all things that we are to take in hand, that it
 is not possible for anie to walk vprightly therein,
 nor euer sufficiently to attend the greater things
 of the law of God. Then also it is an heauie bur-
 den, that all men are bound, so to confesse as they
 require, both for that they must disclose vnto
 them the verie secrets of their heartes; and are
 bound to reckon vp all their sins, so far as possi-
 bly they can remember; els that they are exclu-
 ded from all hope of forgiuenesse. Wherof, the
 one is verie greuous, and abhorring the nature
 of the best men that are; the other more, than a-
 nie man can at anie time find, that he hath done
 fully indeed; both which are vnknowne to the
 word of God (and therefore needles) and yeeld
 no waie of forgiuenesse at all; but onely a waie
 to torment the parties, and for themselues to
 practise vpon. These that are more proper to
 some, are cast vpon them diuersly; sometimes
 vpon some speciall occasion; sometimes by rea-
 son of that kind of life, that the parties are ente-
 red into. Of the first I note but one: that is, the
 burden that they lay vpon those, which haue

Confession.

con-

confessed their sins vnto the. Which commonly they call penance, and euer lightly hath one of these faultes: either that the penance it selfe is wrong (being for the most part) either rigorous or friuolous; or els that the parties are taught to seeke out forgiuenesse therein. Of that which is cast vpon others, by reason of the trade of life, that they are entered into, I note these two principall branches: First those obseruances, that they bind their regulars to; then the vow of single life, whereunto they binde their whole clergy, and certaine others neere to that order. The former of which (omitting to speak of the worst of it) yeeldeth nought els but a fruitlesse labour, such as God neuer accepteth for anie part of his seruice at all, and yet oft times verie tedious and painfull in it selfe, if they followe their rule indeed, and coast not ouer some nearer waie: the other is full of foule pollutions without, and intollerable burnings within, such as all forced virginities hath euer yeilded.

Penance.

*Rules of
their obser-
uants.*

3 But in matters of religion (it maie be) the controuerfies seeme so doubtfull, that we cannot charge them with anie such inconuenience on their side, but that in their iudgment they think themselues able to turne it ouer to vs againe, as easily as we did laie it to their charge before. And we also will be content, to set by a religion for a season, and al matters of faith whatsoever, as if in that respect there were no incōuenience at all to be feared: and now consider those things alone

*What in-
conueniences
would come
in thereby
as touching
our civile-
state.*

alone, that doe concern our ciuill estate heere in this life; not perswading our selues to the contrary, but that diuers there are, that would be content to ioine with them in matters of religion, thereby they should bring to themselves no inconuenience in this. For diuers indeed doe not so much respect religion, or look not so narrowly to the diuersitie of these professions, but that they can be reasonably wel content with either, if in other things they haue their mindes contented. Be it therefore, that whatsoeuer their profession be, yet shall they haue manie of those that now are with vs to ioine with them, in this point there be found no lawfull impediment, or matter to staie them. But heere, euery at the first, appeareth a mightie let: which is, that no man (we thinke) can be of that profession vnlesse he be vnder that government too. Could their Church, and court be sundered; could their religion and regiment be parted, the one from the other: then indeede I thinke that (with manie) much might be done: but when as they goe so close together, that no man can profess the one, but that hee must be vnder the other that goeth (as we take it) somewhat hard with manie, that otherwise would finde no scruple at all. And two things there be, wherein we thinke we haue verie good cause to finde our selues grieued in that respect: one, that they extend the authoritie thereof, so farre forth as they are wont to doe: the other, that they will seeme to

Upon such ground as they pretend. They stretch out their authoritie we thinke ouer farre; first, against al those that are in soueraign authoritie in their own seuerall countries or kingdoms; then against al other inferior persons generally. With princes, and those that are in highest place in their seuerall states, we thinke they are a great deal too bold, both in abasing them so much as they do; and that they do so much intermeddle in the gouernment of themselves, and their people. They abase them (we thinke) ouer far; when as they aduance themselves aboue them: and make those that are the Lords annointed, to do other seruile obeisance vnto them. How much higher than kings and princes, and the greatest states of Christendome besides, the Bishops of Rome haue cleimed to be, and according (when opportunitie hath serued) haue taken vpon the, a thing so verie manifest, that I neede not to stay thereupon; especially when as the remembrance thereof is such, as I think manie of themselves are loath to hear of, and so might be somewhat irksome vnto them. Againe how far they haue made the greatest potentates that are; not so much to submit as to cast downe (in most seruile and abiect maner) themselves before them, so oft as they were faine to seeke vnto them, is likewise so commonly known, & so bitter without, that they do not much vrge vs to cal the same to remembrance again. In matters of gouernment they meddle too farre, sometimes at home; but

*Abuse of
their authori-
tie against
soueraign
magistrates.*

*Abuse of
their author-
itie with o-
thers.*

At home.

Abroad.

*Over his
friends.*

*Against
those that
withdraw
themselves
from his go-
uernment.*

*Trailing
them forth
into charge-
able & dan-
gerous iour-
neies.*

especially and chiefly abroad. At home they meddle too far in matters of gouernment, when as they take vpon them more than apperteineth to the office of a bishop, ouer-ruling the states of Italie as they thinke good; inhibiting them to doo otherwise than standeth with their pleasure; and inioining them to do, as they prescribe. Abroad we thinke they intermeddle too far, not only when they deal in ciuil causes; but whensoeuer they meddle with ecclesiastical also by the way of authoritie, taking vpon them to command. But now to keepe onlie to that, whereby they trouble our ciuil estate, we doo thinke they are ouer grieuous, and that beyond al equity and right, both to those that willingly take in good part whatsoeuer the Pope doth vnto them; & to those likewise, that sometimes vse their own libertie. For as for those that remaine in full obedience vnto him, both he frameth them to gouern as pleaseth him; and besides that he erecteth his owne seat about theirs, that so there may be a readie way, stil to appeale from them vnto him, and to do in their states whatsoeuer els he thinketh good. As for those that more freely vse their own authoritie, with then oft times hath he dealt more roughly; accursing their persons; interd-cting their land; and arming their own subiects against them. With inferior persons, yea & with al generally, the Pope (as we take it) dealeth too hardly, when either he traileth them so far from home, in verie cumbersome, chargeable, & dan-
gerous

griuous iourneis, either in the waie of penance,
to the holie land; to Saint Peters in Rome, or to
some such like; or to follow their sutes in law
before him as in manie cases he did, & yet doth;
or else at home dooth impose vpon them those
griuous exactions that he is accustomed to do,
viterly beyond al measure and meane: or in
those places that are for pastors, to set Italians
to reape the commoditie that commeth therby,
that neuer so much as come at their charge, or,
being of a strange language themselues, can do
no good when they come there, vnlesse it be to
practise for him. Concerning the ground-woke
whereupon they wil seem to build their doings
in al such cases, that do we finde (in our iudge-
ment) so verie weak, that although it be grieue i-
nough to be so pinched by that vsurpation, as
within fresh remembrance we were; yet is this
no final increase of the same, that they wil needs
go about to beare vs downe, that the groundes
that they stand on are verie sound, substantial,
and firme. For (by their patience) what may we
thinke? May anie suppose, that they themselues
are so perswaded? Italian heads (in deed we find)
are of deepe deuise; but it would grieue the sim-
plest of al, to be so verie plainly illuded, in so
weightie matters. For the groundes they pre-
tend these two thinges; that such authoritie
should of right appertaine to the bishop of
Rome; & that accordingly he hath been in pos-
session of it. That it should belong vnto him,

*Griuous
exactions.*

*Outlandish
Pastors.*

*Vpon what
ground they
do these
things.*

sometimes they alledge som reason for it; but for the most part, authoritie onlie. Their reason is that it is expedient and very needful it should be. But first they should haue considered, whether it had been possible or not, for the whole world to be kept vnder the soueraign authoritie of any one. Their authorities they bring, partly out of the word of GOD: but chiefly out of certaine counsels, & fathers. For their possessions they alledge Constantines gift; and certain practises of their own, that haue been since of latter time. All which things are so very wel known, that I need not point vnto them. But are these so firme, and substantial ground-works, as they would seeme to think that they are? Let them be of what value they can be; we can hardly be perswaded, but that manie of those that did first alledge any of these, did it for that they were disposed to abuse the simplicitie of manie others. So we see the force of this inconuenience to be verie sore: and we finde no cause to condescend thereunto; but rather, that we are verie fowly abused, in those causes that are alledged. And then, what reasons haue they so forcible to persuade any to be of their Church, when as therewithal they must needs be vnder their court likewise, which is so irksome and grieuous a thing? Vnlesse we may hope that they would be content, to allow vs to be of their profession, and yet notwithstanding free from their gouernment. Of which (I think) we may very wel doubt, for that as yet

yet we do not see them to grant that libertie to any other. In somuch, that as it was said of Herod, after that his own child also was slain, in that slaughter of other infants that he procured, that it was better to be his pig, than his child; so may it (we think) in this respect as truly be said, that it is better to be none of the Popes frinds, to inioy this freedom that now we haue; than with his frinds to haue it denied, & to be in such bondage therby as they are.

4 If now we come to our own profession, I trust that it may soone appeer to be the better in manie respects: in somuch that if they would condescēd vnto vs, the benefits that they should reap therby, should be verie great; the inconuenience, but very little. And to follow the same order, that before I haue done in the other, first as touching the scriptures, themselues may see, that we go not about to hold them from any: but our selues do turn them into our own vulgar tooing. Neither doe we tie them vnto any one translation; but send them to the fountaine, and first original: and doing therein our selues so well as we can (euery one as he is able) imbrace and reuerence the labors of others, whom we see to be learned indeed and faithfully to labor therein. So we impart the scriptures to al; and labor to make them fully known in euerie point, to the uttermost that we are able. Then concerning those principal matters, that out of these scriptures we deliuer to others: first, thus much may

What benefite they should haue by our profession.

The use of scripture.

We keep more precisely to the written word than our aduersaries do.

*In the worke
of our re-
demption.*

be ſaid generally, that whoſocuer ſhal ioin them-
ſelues to vs, may therein account themſelues the
ſafer; for that it cannot be denied, but that we
keepe more precisely, than our aduerſaries do, to
the written word. To come to particulars: firſt,
as touching matters of religion, it is very cleere,
that we cleaue to none other work of redemption,
on, but only to that, which God hath wrought in
Ieſus Chriſt: and ſo we cleaue vnto it alone; that
we ſeek no help at al of angel, or ſaint in heauen;
of our own, or other mens merits on earth. If there
be any aduantage at al, to thoſe that doo
more truly cleaue to Chriſt alone, for the whole
work of their redemption: and then it be euident
withal, that thoſe which do ſo cleaue thereunto,
as that they ſeek to none other at al, do it more
truly than thoſe that ſomewhat ſeek vnto o-
thers: whatſocuer aduantage is therby to be had,
it muſt needs be nerer to vs, than it is vnto them.
And if any there can be found, that do more aban-
don al other meanes in heauen and earth than
we doo, we muſt pronounce againſt our ſelues;
that in that reſpect they alſo are nerer to this
aduantage than we. But betwixt our aduerſa-
ries and vs, there is ſuch ods in this matter,
that it may verie ſoone be found, whereunto the
aduantage doth rather incline. So likewiſe in the
doctrine of Gods providence, becauſe we are
taught by the word of God, that he onlie doth al
things himſelfe alone; & that there is none other
but he; that al others are not at al; but onlie in
him,

*In the do-
ctrine of
Gods pro-
vidence.*

him, that of him, and by him, and in him, are all things: therefore it cannot but be the sure fide for to ascribe al vnto God, whatsoeuer is done heer in the world; and nothing at al to destinie, or chance, or to any creature in heauen or earth. For as for that, which is indeed the strögest that they haue against this point of doctrine, that so we should seeme to holde, that God were some author of sin: we hold it not, neither can it folow thereupon. We know that God is verie wel able to cleer himselfe: and we our selues in som good measure do see, how he may very easily do it: distinguishing betwixt the deed it selfe, which is euer good, & of God; & the qualitie therof, which somtimes is infected by Sathan with euil. Concerning the worship due vnto God, admit that such worship might also be giuen to others thā God, without offence to his maiesty & vnto him in the way of worship, such things as we thinke would please him wel: yet is it the surer way by far, seeing we haue (as yet) no expresse word of God to giue such honor to anie other, we should not do it; & seeing we haue the word of God verie directly, to do nothing to him, but that which himself by his word requireth, we should in like sort do nothing to him, but whatsoeuer we see in the scriptures required, til we see some other besides, to be the vndowted word of GOD likewise, and to require those thinges that we would be doing to him. And this latter, not on-
ly to auoid the offence of Gods maiestie: but

*In the wor-
ship of God,*

*Safer from
giving of
iudgement to
others.*

also to auoid the mispending of our time in such works, as are needles, or at least vncertain; while we might occupy our selues in such, as we know to be sound indeed. In al which the cleerer than we keep our selues out of danger, the les shal we indanger others. For neither can those that liue besides vs, take of vs any euil example in that respect: neither do we leaue to the generatio that is to com, any offence at al by thole our doings. But on the other side, we haue taught them by our example, to be very careful in al such matters, and to keep their profession from al corruption, and stein of this world. Which surely is a singular comfort to the hart of man: who calling to mind how he hath liued, may iustly reioice, if he plainly finde that he hath been so careful of the glorie of God, and of the saluation of himselfe & others, that in those matters he hath euer endeuored to auoid al offence; and to leaue vnto al, a good example to do the like. Last of al concerning those burdens that they are woont so pleaciously to lay on the consciences of others, our Christian profession doth rid vs from those, and al such like. For first as touching those traditions and obseruations that they lay on al generally, seeing the word of God doth therfore acquit vs of al other affairs, to the end, that we should be occupied in his seruice; we in like sort, that would gladly do our seruice to God, should therfore count it a special benefit to be deliuered from al such busines and works of others, as any way may

may incumber our labour therein. Confession is *Their com-*
something verie incident to all that are true belec- *fession.*
uers indeed: but (so farre as the word of God re-
quireth) it is onely vnto God, in such thinges as
are onely betwixt God and vs; and not to any o-
ther, but onely when as either on our partes we
need counsell, or els on the behalfe of others we
neede to take awaie the offence, either done to
the whole congregation, or els to anie seuerall
person. Otherwise to be found to reckon vp our
sinnes to another, and to reckon them all, or els
to be allowed no hope of forgiuenesse: neither
is that by the word of God required: and it is so
uncomfortable besides, that we may be heartily
glad to be rid, both of the cumber, and vanity of
it. Their penance was oft times verie hard, verie *Their pe-*
dangerous vnto our liues, or verie chargeable *nance.*
vnto our estate; and yet could neueryeeld anie
sound comfort at all: and therefore it is the grea-
ter benefite, for to be rid of so heauie and fruit-
lesse a burden. As for those that remaine, the rules
of their seuerall orders, and the inforcement of *Their obser-*
single life to the clergie, the one of them was so *nances and*
needles a labor, the other an occasion to so great *forced cha-*
iniquitie, that we may iustly account it a speciall *stise.*
blessing for to be deliuered from them. In the
place of all which, if we haue that, which in eue-
ry kind is more agreeable to the word of God,
then haue we a double aduantage thereby: both
for that we are deliuered from that which is
wrong: & are restored (at least somewhat neerer)
vnto

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vnto our ancient right againe. And surely (we think) we cannot be charged, but that we doe allow all those workes, traditions, and ceremonies, that are by the written word to vs commaunded. If in other things we vse the libertie that God hath giuen vs, although that therein we may be charged, in diuers things, not so much to esteeme of certaine traditions of the Church, as themselves doe, or would thinke that we should: yet notwithstanding those things are of such nature, as that seeing God hath left vs our libertie in them, it may thereby seeme, both that we are excuseable therin, and that God would haue no bodies cōsciēces clogged withall. So our profession yeeldeth this benefit, which theirs doth not, that the ancient faith is kept more pure frō other mixtures; & the cōsciēces of mē more freed frō the ventrous ordinances of humane wisdomē.

What benefite they might haue by our profession, as touching their ciuill estate.

Which they may see in their own experience.

5 In those things that concerne their ciuill estate heere in this life, we thinke their aduantage should be so manifest, as that themselves might verie easily espie the same, & willingly acknowledge it, as occasion is offered. And this doe we think, they might espie first in their own experience now, & then by good reasons besides. The experience of these daies doth plainly witnesse, that god is maruelous gracious to those that profess the Gospell, and labor to reform their wanderings thereby: especially in this countrey of ours, which hath now inioid these manie yeeres, the most peaceable and the most blessed time that

that euer it can be found to haue had since that
the land was first inhabited. And no matter at al,
though manie of them that are our aduersaries,
are in wilfull banishment abroad, or els restrai-
ned of some part of their libertie at home. For
though themselues be not partakers of anie such
speciall blessednesse; yet notwithstanding they
might if they would (as others of their fellowes
are) reseruing their consciences to themselues,
& conforming their outward demeanour no fur-
ther, than is needfull for the common tranquilli-
tie of all, and as themselues might lawfully doe
(as wel as their fellowes) without impeachment
to the substance of their profession. And wer not
their friends partakers of it, and that in large and
plentifull maner, neither could those that are of
the Seminaries abroad, nor those that are in pri-
son at home, liue so delicately, and haue thinges
at pleasure so much as they haue: much lesse be
made richer therby. In so much that euē in their
exile, and imprisonment too, the beames of this
sun that now I speake of, doe reach vnto them so
plentifullly, that they are verie warme thereby;
and may not denie, that in the greatest miserie
that they haue, they finde verie good and large
tokens, that this land is blessed indeed. The rea-
sons that I speake of, are especially two; one of
the grounded on the goodnes of God; the other
on the nature of that kinde of gouernment that
we haue among vs. Concerning the former, it is
knowne well inough, that God is euer prone of
him-
*Then also by
diuers good
reasons.*
*First of the
goodnes of
God.*

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A treatise tending

himselfe, to doe good vnto those, that seeke the
aduancement of his glorie. And howsoever it be
with others, that either are enemies, or but some
friends to the Gospell: yet shall it surely goe well
with those, that sincerely are bent to aduance
the same. Howe soeuer it be with the residue of
the children of Israell: yet the tribe of Iuda shall
not be wrapped in the like confusio with others:
but euer be more safely preserved, and more co-
fortably gouerned, vntil the comming of Christ
himselfe. In other places may we see the people
groning vnder their burdens: all on heapes, and
clean out of order: yea, and verie often, their ci-
ties destroied, the people slaine, the country laid
waste, and the princes themselues vtterly shaken
out of their thrones. But (God be thanked) there
is a better, and more comfortable shewe in this
age of ours, among all those that professe the
Gospell: whiles other are exceedingly troubled
in the depth of the sea, these are in safe and quiet
harbor. Let the kingdome of God, & the righte-
ousnes thereof be chiefly regarded: and al things
els will insue thereupon, to the full contentation
of our hearts desire. In the nature of the govern-
ment that is among vs, we finde two principall
things: that we are gouerned by one of our own
nation: and that we are gouerned at home in our
own countrey. For in that that one of our owne
natio is euer in soueraign authoritie amogst vs, it
is a speciall benefit to vs in these two pointes:
first that such are wont to gouern among their
natural

*Then of the
nature of
our manner
of govern-
ment.*

*For that we
are gouerned
by one of our
own nation.*

naturall subiects, a great deale more mildly, and more fauourably than either others would doe, or themselues either in other places. Prouinces or forreine partes of kingdomes are euer kept more hardly vnder, than those that are in the inward parts thereof, if the princes be of one, and the self same nation with the people themselues. For Princes that are far distant som parts of their kingdoms, are not well able to hold those parts in full subiection, but onely by rough and hard dealing. So commeth it to passe that they suffer none of themselues to be in anie speciall authoritie among them: and besides that, restrain their liberties: drie them with exactions: and doe (vpon euerie small occasion) verie sore executions of them. Of all which we had experience, vnder the Bishop of Rome his gouernment heer. Then also whereas it is the maner of princes to impose payments vpon their subiects, as oft times it is needfull to do, to the comon vse of the al: it is no hard matter with subiects, willingly to part with such payments, so long as they go not out of the realm to the maintenance of forrein power, but are imploied, to the honor and defence of the selues at home. Whereas if our treasure were carried forth, and then imploied against our selues (as heretofore verie oft hath bene seen) it were no maruell if the people were verie loath to make those paimentes: when as euen now the remembrance of such vnreasonable exactions before, doth make the iustest paimentes that are somewhat

*For that we
are governed
at home in
our own
countrie.*

what irksom sometimes vnto the people, on who they are laid. In that we are gouerned at home in our own countrey, that also is a singular benefite: wheras otherwise by appeales, and in diuers other cases, manie were faine to goe vnto Rome to followe their sutes. In which one thing there were two discommodities that are verie great: one to the hinderance of iustice: the other to the discommoditie of the parties besides. Iustice must needs be hindered thereby, for that there could be (so far off) no sufficient knowledge of the matter in manie cases: and verie hard, safely to carrie the proceedinges of the courts heere, or whatsoeuer other recordes were needful beside. Again, needs must it be to a further discommoditie of the parties, both because it could not be, but both a dangerous, and a chargeable iourney for themselves, and such as they should neede to haue with them, and very hurtful vnto their own priuate affaires at home, by meanes of their so long absence abroad.

*hat is the
onueni-
e that
v should
se by our
offion.*

6 The inconuenience that thereby they shuld sustain, was (as I said) but verie little: and surely it is so litle indeed, that hardly it may be thought anie at all. But whatsoeuer it is, it is meete, that it be set downe, that so the iudgement of the whole maie better proceed. Whatsoeuer inconuenience therefore it is, that may come vnto the thereby, either it toucheth (as I doe take it) the cause it selfe, or els their person. If it touche the cause, it is either appertaining to religion; or els

vnto

unto their ciuil estate. In religion, the truieth is,
that they shal not haue in our profession that va-
rietie of waies, or helps, that otherwise they sup-
pose that they haue in their own. For with vs they
should haue no helpe at al in the martyrdome,
blodshedding, or suffering of any saint, or of their
own, to satisfy the iustice of God for their sinnes:
nor the good workes that themselves or others
haue wrought, for the kingdome of GOD. For
these thinges should they haue with vs, no help
at all. But onely the sufferinges, and merites of
Christ. If they thinke this same would be some
derogation to the sufferings and merites of saints:
and a great discouragement vnto all sorts, either
to suffer, or to doe good workes; whatsoeuer I
could saie thereunto, to shew that they need not
so to gather, yet at this present I saie no more but
this; that whether this be anie inconuenience, or
not, such as it is, they should indeede light vpon
it, if they ioyned with vs. So likewise in diuers
other matters that hang thereupon, and are as
necessarie helps therunto, they would haue some
want both in heauen, and earth, of that which
now they suppose with themselves that they haue.
For in heauen they should haue none at al, either
to helpe them, but onely God; or to be a media-
tor for the to God, but only Christ; and as for a
ny betwixt them and Christ, the truth is, that we
should allow them none. In earth likewise needs
must they leese a great part of their direction
and comfort. For with vs they should haue no
other

*No such va-
rietie of
helpes with
vs (as they
haue among
themselves)
in matters
of religion,*

other direction, either of the heathen, or of the fathers of the Church, whether it were but one by himselfe, or moe together, but onely the written word of God, absolutely, or without limitation: and the wisdom or learning of all the rest onely so far as may be grounded on the written word. And whatsoever comfort they haue in their sacramentes (hauing at least fiue moe than we) or els in any of their representations of comfortable things, wherein they doe verie much exceed, both in their images, and manie ceremonies besides: that (I saie) must they be content to part withall, if they will be of our profession: and therewithall content themselues, with the two sacramentes onely: with fewe of their ceremonies: and with none of their images at all. In such thinges as belong to their ciuil estate, the inconueniences that are, doe either touch all generally: or els some one sort of them more than others. That which toucheth all generally, is (to my knowledge) no more but this, that so they might seeme to be in danger, not to be gouerned wel, whē as so they should not haue anie one on earth, to hold altogether in one. And indeed, if it be needfull, to haue all countries, kingdomes and nations to be holden together in one, by som one man heer on earth, that should be soueraigne ouer all others: then it cannot be denied, but that in our profession, that inconuenience needeth must they haue. That which toucheth some sort of them more than others, is diuers: some that

What inconuenience they should haue in their ciuil estate.

No one head ouer all.

goeth against their credit; and some that hinder
mitch of their profit. The credit of many of
them would indeed be touched, for that they
should not be able by our profession, to win that
credit with the common multitude, as they may
be able by theirs; & that in two principal points.
First, their vowing of single life, & excluding al
others that would not, both frō their priesthood,
and from diuers functions besides of special cre-
dit. For by this they might both haue greater o-
pinion of holines with manie: and be in better
accōt of house-keeping besides, as not hauing,
as no wife, so likewise no children, nor concu-
bine neither, wheron to bestow such things, as
they had. And it is very true, that so doing, & that
in such sort as many of them did vse it, they
might keepe better houses a great deale, for be-
cause that that way they were oft times at much
lesse charges, than those that are married can at-
tain vnto; both because that diuers of the, neither
had anie children indeed, nor kept anie concu-
bines, but did their indeuor truly to obserue their
vow; the residu, that had either cōcubines at the
least, or else both concubines and children too,
yet were they not at such charges with them, as
marriage requireth, neither yet would they; for
that by their more glorious house-keeping, they
saw that they had a readie way, therby to stoppe
some of those mouthes, that otherwise for in-
continencie would be open against them. The o-
ther is, that they were so diligent in outward ce-

*No such cre-
dit to them-
selues with
the common
sort.*

remonies and obseruations: some of them making a great shew of holines towards God and others, of some terrible streightnes of life. Both which, do indeed breed a great estimation among the comon people, & are of such force, that sometimes they haue made not only Iohn Baptist, but the Pharisies also, to be of better account than Christ; because he vsed his libertie and freedom in such cases; and liued (for such outward matters) more like to the common sort, than they. Concerning the profit that manie of them haue therby, it is verie true, it would decaie; namely with those that are either officers, or artificers that belong therunto; or but in prison (for the conscience sake as they cal it) vpo the aduantage. For indeed it cannot be denied, but that manie of them do liue therby; as massing priests, confessors, friers, singing men, organists, watchmen, dlers, image-makers, bel-founders, and such like; and a great number of officers besides. Al which should be to seek (at least in respect of their former way of aduantage (if that the should turn vnto vs. Their perion I take to be touched only in this; that of many they should be taken for inconstant, and such as had light turned from their former profession; and should be laid to their charge by some. And if they were right now, then were they wrong before, and so consequently had deceiued manie that hoong vpon them. Which indeed cannot be auoided (would they neuer so fain)

we of them should turn vnto vs. And so we de-
cienot; but that al these inconueniences, such
as they are, would hang vpon such alteration of
their profession.

But because I said they were little, or none
at al, it shal be good now to run ouer the brecf-
ly againe, & to see how it may appeer, that they
need not to stand in fear of any of these. And first
as touching those that do hang on religion it
self, we take it to be no inconuenience at al, to
be excluded al other helps: & nothing dowe, but
that by the sufferings and merits of Christ, we
shal find the iustice of God fully satisfied, both
to the auoiding of euerlasting iudgemēt, and to
the obtaining of life eternal. Neither do wee
thinke that it can be found to be anie disgrace at
all to the sufferings and merits of saints, to set the
side in the work of our redemption: when as
not withstanding we do esteem of the stil, both
as notable ornamentes in the church of Christ:
and as worthie examples for vs to follow. So
likewise that we stand in no account of help by a-
ny of them when as we account of al sufficien-
cie in God alone, by Iesus Christ, we doe not
see how there can be any want therby: and ha-
ving therein a delicate feast, we cannot in any
wise haue anie stomak, to the scraps and crusts
of a beggers poke, be the man himselfe neuer so
honest, or his poke and his scraps neuer so clean.
And as for any other mediator betwixt GOD
and vs, we are sure inough, that we safelie hold,

*That those
aforesaid in-
conuenien-
ces are verie
little, or
none at al.
No inconue-
nience, to be
excluded al
other helps.*

*No disgrace
to the honor
of saints, to
set them by
in the work
of our re-
demption.*

that neither doo we need any other : neither is there any other in heauen or earth, in such sort qualified ; as that he can be in anie wise meet to such a purpose ; nor so minded, as that he would. As for any betwixt Christ and vs, we thinke it great dishonour vnto him, after that being verie God, he hath so far abased himselfe as to be man for our sakes, and in that his māhood suffered for vs such thinges as he hath : now to cal his goodnes towardes vs into anie such doubt, as to conceiue that it shuld be needful, or at the least that it were not amisse to haue som mediator to him. And if it be not for any neede or doubt of his goodnes ; but onlie of reuerence : that reuerence (thinke we) is no reuerence at al ; but a faithlesse starting aside, proceeding from a conscience that being guiltie, neuertheles cannot repent, & thereupon steppeth aside from the presence of him whom it feareth. Their direction also that should wholly rest vpon the writtē word alone, we take it to be so verie sufficient towardes that purpose for which we need it, that we need none other besides : being already by the authoritie of the word it selfe so plainly giuen to vnderstand, that the scriptures only are sufficiēt to teach al truth, and to conuince al error : to rebuke al vice, & to instruct in al godlinesse : that a Christian may be perfected thereby, and fully prepared to euery good work. The comfort that they haue in those other helps that we haue not, is in our iudgement so very smal, that it will be an easie los to go without

*The comfort
they haue in
those other
helps, little
or none.*

our it. The Apostle saith, that in those things that we haue already, we may soundly reioice; and that our ioy therein may be such, as that it can receive no increase by any other. And then in such plenty and fulnes of it, how may we find, that so many things as those may any thing lack? What comfort is it to match those five sacramentes of theirs in such account with the other two, that the Lord did so expressly ordain, to be in so common vse with vs? And when they haue that estimation giuen them, what new thing haue we then by them that we had not before? Their superfluous ceremonies, & all their images may go together, as neuer brought in at the first by the word of God, but long after by the foolish wisdom of man: the former of them (we think) a great deal more burdenous, than commodious vnto them; the other not onlie burdenous, but offensive too, to themselves, and others; an euident corruption of the truth; and a iust prouocation of the wrath of God: If in such cases the hart shall haue any sound comfort, it must rise out of some worthier fountains, than either the wisdom of flesh and blood; or else better warranted representations, than images are. Concerning their ciuile estate here in this world; first we cannot condescend to thinke, that there is any need at all, for to haue any one to be a general, and vniuersal head ouer all. The Apostle in diuers several places, shewing how plentifully God had left his church furnished with diuers functions, to keep all in vinity of

*No great
want that
we haue not
one general
head.*

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faith, and to bring to perfection the church of
Christ, so to consummate his mystical bodie, maketh
no mention of any such: which notwithstanding
might in no wise haue been omitted, if
there had been any such ordeined of God. Besides
that, we know it is impossible. And though
our opinion is, they shal haue with vs no want
to misse of that, which neuer men had, and is
impossible on earth to be found. But as for those
other things that folow (their credit, and profit,
which before they had) therin I grāt, that needs
must they come to som want indeed. For if they
abandon their forced chastitie, and vse the law-
ful means of mariage; if they lay downe their
glorious ceremonies, and other obseruances of
vnprofitable hardnes, and whatsoeuer compen-
dious practises before they vsed, to bring in their
commoditie vnto them; there is no question, but
that among the common sort thy should leese a
great part of that estimatiō and profit, that now
they haue very long enioied. But it is no great
matter what others think of vs, so that with god
and good men we haue that credit that is con-
uenient; and we ought not to cōt al that a losse
whatsoeuer we cannot get howsoeuer; nor
much stick to misse of that, which before we
haue wrongfully had. As for mariage we
know that the children of the world do so vn-
cleanly behaue themselves both in their whoor-
domes, and in mariage also, that it is no mar-
uile if they cannot think that the vse of mariage

*How far
their credit
and profit
should be
impaired,*

and the administration of holy things, may go together, so long as hauing some reuerence of the one, they measure the other, by their own most shameful abuse. But the ordinance of God is sufficient to stop the mouthes of al such, when they haue said the woorst that they can. And as for house-keeping, if being married and hauing children for who to prouide, they be not able to bestow vpon others so much as otherwise they might, that need to be no grieue vnto them. Let every man do as he is able, and before God hee shall be discharged. This stream that issueth by many branches, must needs be lesse in euery one than if al ioyned together. So that we walk as we are called, it is inough: there can be no more required of any. As for outward worshippings, and voluntarie streitnes in needles matters, it is no sound credit that they get vnto any, God is worshipped in spirit and truth; & such only they are in who he deliteth. Wherunto if outward ceremonies be added, such as are needful, then are they for the other, welcom withal: if otherwise they come, they are abominable vnto him, and neuer can his soule conceiue any delite at all in them. Streitnes is good, and a profitable labor, so long as it is imploied in those things, that are commanded: but if it be but our own deuise, it is of no account with God. For in such sort it is that many do strue and yet are not able to enter in. And then what gaine we to be in glory among men: and to be abandoned of God? Their

gaine coming in, so as it doth, they need not
think any losse at al, to be without it. Iudas loved
the monie wel that he had gotten; but when he
perceiued how he came by it, by betraying his
maister, and consenting to shed innocent blood,
he then could haue no ioy to keepe it; and made
no account of any losse, to throw it away. Their
poore estate would yeld vnto them, a richer ioy
and peace of mind, than al the treasures that by
such means they were euer able to gather toge-
ther. Better a great deale, to feed on the coarsest
bread that we vse; thā on the finest manchet that
is, after that once we find it to be verie full of gra-
uel. Last of al, though it were a shame for them
to turne; yet were it none at al, but onlie with
those, that are gracelesse people; & very dange-
rous in so weightie a matter as this, to holde
our way, after that once we finde we are wrong.
And why shuld the mire that lieth in the streets,
be so careful to be gilded ouer with gold? Why
shuld wretched and sinful man be so desirous
neuer to let downe his own estimation? So God
be glorified, let vs not care, what becommeth of
vs. When as al glory belongeth to him, there is
none at al belonging to vs. As an ornament, that
is for a noble personage, wil not become a meane
ner persō; so glorie likewise, that is only for god,
can neuer becom the childrē of mē. But if neede
they wil be in som estimatiō, can they haue great-
ter, than by acknowledging their former want-
derings, so much as needeth to the glory of god,
and

had to the helping vp of others againe, who by
them were occasioned to stumble before? So,
notwithstanding these inconueniences, which it
might seeme they should fall into: yet the matter be-
ing better examined, it would soone appear that
there is no such inconuenience in the matter, as
at the first might be feared to be. Neuerthelesse
whether they be inconueniences or not, that do
beleeue vnto them to thinke of. Those they are,
whatsoever they are; be they of what value they
be. Such as they are, let them be for me; I wish
them no greater, neither doe I labor to make the
lesse, than in truth they are. And so consequent-
ly, if our profession be compared together, this is
the varietie, that they doe yeeld, and in these
pointes resteth (whatsoever it is) all the odds that
berwixt vs. Which being so, then is it no hard
matter to iudge, whether of them it is, wherein
we may better settle our selues.

8 As for that one point, of hauing no good
works concurring in our iustification (of which I
thought good, for certaine causes more specially
to treat by it selfe) it shall be good a little more
specially to consider both what is the effect of the
doctrine it selfe: and what is to be thought of that
in the place of Sainct Iames, that seemeth to go so
much against our opinion therein. Vnto the effect
of the doctrine it selfe it doth appertaine first to
consider what kind of workes they must be, that
may haue anie thing to doe towards the iustifi-
cation of any: and then as touching the obteining
of

*Of iustifica-
tion by faith
only, without
works: no in-
conuenience
at all to hold
it.*

*The effect
of the do-
ctrine is
selfe.*

of true righteousness to vs, both where we may find it, and by what meanes it may be ours. The workes therefore that may be auailable to iustifie anie in the sight of God, must needes be such as are in themselues a full, perfect, and absolute righteousness: for that otherwise they cannot stand in the iustice of God. And absolute righteousness can neuer be, but where euerie deede, word, & thought is very good: & that, in so high degree as is required: nor so neither, vnlesse there be a cōtinuall tract of workes, words, & thoughts, al our whol life without intermissiō. Other righteousness though we haue neuer so good, yet if it lack anie one iot of this, it wil not serue vs to this purpose. For the lawe requireth, both that such thinges should be done with al the heart, with al the soule, and with all our strength: and that they neuer depart out of our heartes, all the daies of our life. And that solemn diffinitive sentence of the lawe compriseth both verie briefly, when it saith, that euerie one is accused, that continually not in all thinges that are written in the booke of the lawe, to doe them. If now we would knowe where to finde this absolute righteousness, the truth is, that sometimes it seemeth that it might be found among men: and yet is no where to be found indeed to our vse, but onely in Christ. It may seeme to be found among men, both for that the lawe requireth such thinges at our hands, & because that some there haue bene of speciall commendation for these matters. How be it, the

would not require such things at our hands, as
 though that now we were able to doe them: but
 to shew that once we were able, and therewithal,
 how farre we are fallen from our first integritie;
 And that God, that once made vs able, may iustly
 require at our hands the performāce therof. And
 as for the best mē that euer were, there is no que-
 stion but all were sinners, & that very often they
 daily offended. Besides al which their good deeds
 also (but few to speake of) were so imperfect, for
 want of true sinceritie, and zeale (which neuer
 are found since the fall of Adam, in anie of the
 children of men) that if God should deale in his
 iustice onely, and not in the depth of his mercie
 withall, not one of those workes could euer be
 accepted of him. Hence is it, that the children of
 God acknowledge their vncleannes in all their
 waies, not onely in such thinges as commonly
 goe vnder the name of sin; but in al their holines,
 & righteousnes besides: too high a point, for the
 children of the world to attain vnto. In Christ we
 finde most absolute righteousness perfectly
 wrought, insomuch that there was neuer found
 any ill in him, either proceeding soorth by his
 deedes, or wordes; or at anie time lurking in his
 secret thoughts; and whatsoeuer he did or said,
 was euer most godly; whereunto the inward dis-
 position of his heart, and all his thoughtes did e-
 uer accord. And so must it needes be, for that he
 was both God and man. For so commeth it to
 passe, that the infinite excellencies of his God-
 head,

head, could not haue sufficient issue in his manhood to shewe forth themselves to the full; but after they had thoroughly filled all his manhood with all perfection, and all the organs, and powers thereof, needes must there be immeasurable abundance left besides; all which doth witness his manhood first to be thoroughly filled. So not only it might be, but also of necessitie it must be, and can be no other, but that he loued God with all his heart, with all his soule, and with all his strength, and his neighbour as himselfe: that all his deedes, wordes, and thoughtes, were euergood, and the same in most absolute maner, to the vttermost pitch, that the capacitie of manhood was able to beare. How to procure righteousness to our selues, to make it ours, is now to be seene. Where first if we come to that righteousness that is of man, either of our selues, or of others, we shall neuer be able to doe anie good. For first as touching our selues, whereas we are not able to fulfill the lawe, there is not in vs any righteousness at all to be had. If we could fulfill the whole law, (neuer offending in deede, word, nor thought; but euergood in all our deeds, wordes, and thoughts fully answering to that holines, that righteousness that God requireth) then might we stand in the fauour of God, by our owne good workes, without anie helpe at all by Christ: and that by the vertue of the former couenant, commonly called the old testament. But if we misse anie point of this, though we doe our best ende

deuor

nor, yet are we nothing holpen thereby in this
matter; because that God hath not couenanted
to accept vs as righteous, for doing our indeuor
therin; but onely, by fulfilling the whole law in
eerie point, to the vttermost iot. Neither can he
by his iustice accept of anie other righteousnesse,
but that which is perfect: no more than the lawe
will adiudge anie sum a iust paiment, be it neuer
so much, though infinite thousandes, so long as
there wanteth anie one pennie of that which is
couenant. The, if we seek vnto others, those that
we are saintes in heauen, to haue the helpe of
their righteousness, to make vs righteous, neither
haue they anie such as the law requireth, but are
in that matter as short as we: neither did GOD
at anie time make anie such couenant with anie
man, that their righteousness should stand vs in a-
ny such steed. Now therfore to com vnto Christ,
whom onely is that righteousness to be had, that
may serue our turn: & we haue it in him, by none
other meanes but only by faith. For wheras God
first made his other couenant in him (which he
callith the new, and the last, because hee neuer
meaneth to make anie moe besides) that wheras
we cannot be iustified before him, by anie right-
eousnesse of our owne, vnlesse we were able to
fulfill the law, & he therfore hath takē this order,
that his sonne should do it for vs, to the end that
all that take hold thereof, or rest vpon him, should
haue his holines and righteousnesse theirs: hence
cometh it, both that such as rest in him, by
the

the vertue of his latter covenant frame his righteousness theirs; and that they are not otherwise justified, but onely by taking hold on his faith. For neither hath God made this righteousness of Christ so common to all, that vnderuers maie haue the benefite of it as well as the faithfull; neither hath he by this latter covenant declared himselfe to be of purpose to iustifie by the good workes or merits of anie, but onely of Christ. In other thinges (without all question) there is a speciall vse, of our own good workes and of the good examples that the blessed saines haue giuen vs; but in this our iustification with God, there is no vse of the at all. Nowe therefore concerning the place of saint James, that serueth to attribute our iustification partly to our own workes, and not onely to faith in Christ, it is euident, that hee doth not treat of this our iustification: but onely exhorteth to holiness of life: and so consequently, whatsoever hee saith there, it is not to be heereunto applied. Wherefore therefore the Apostle Saint Paule concludeth his disputation of that matter: that *We are iustified by faith, without the deedes of the law.* And Saint James in like maner cōcludeth his: that *Of free will a man is iustified, and not of faith onely.* Although it maie seeme, at the first sight, that these two are directly cōtrary one to the other, yet the circumstances of the places, and the intent & meaning of either of the Apostles, being considered, is found verie plainly, that they are not contrarie.

*Now the
place of S.
James may
be answered.*

only diuers: that is, one of them doth not
say that which is affirmed by the other, both
speaking of one thing: but hauing two seuerall or
diuers matters in hand, ech of them holdeth on
his own seuerall waies. For S. Paule is in hand
with a point of doctrine, to shewe wherein our
iustification consisteth before God: and saint
James is in hand with a point of exhortation to
steadfastnesse of life, and to that end sheweth, that
our faith is but vaine, vnlesse that it be (in some
good measure) fruitfull by works. Whereas ther-
fore although they both speak of faith and iusti-
fication, yet the one doth not meane either that
faith, or that iustificatio that the other meaneth:
hence may it sufficiently appeare, without anie
further discourse of the matter, that the one of
them is not against the other. If Saint Iames had
intended of purpose to haue shewed, howe we are
iustified before God, he would haue shewed no
other waie, but only by faith in Christ Iesus: as in
the chapter before hee ascribeth the estate that
we haue in Christ, not vnto workes, but to the
free mercie of God. So on the other side, if Saint
Paul had purposed to exhort to newnesse of life,
he would there haue told vs, as els-where he did,
that though we had all faith, and had not loue,
yet all were nothing. So for the doctrine of iu-
stification likewise, I trust there is no suche
absurditie helde by vs, that anie maie haue
any iust cause to feare to ioyne with vs there-

*Of such
things as
hinder.*

*Discredit,
especially to
those that
haue other-
wise pro-
fessed.*

9 Those things that hinder, are some of them of lesse importance, and lightly hinder not, but those that are of the weaker sort: and one other there is of more speciall force with them, that I take to be the greatest staie that hindereth those that take it to be a matter of conscience indeed. Those lesser hinderances likewise are diuers. For some respect their persons especially; and one other there is, that somewhat respecteth the cause likewise. Those that doe most properly respect their persons, are especially two: one that proceedeth from regard of their credit, which was somewhat touched before, as one of the inconueniences that heereby they should haue; the other that concerneth certaine hardnesse that by bodily punishment they suppose themselves to be put vnto, vntouched as yet. And the discredit that they doubt would fall vpon them, is partly with all generally: but especially with those with whome they haue so long held together. For with all generally it is like to be some disgrace vnto them, for that they haue also professed; and some of them besides haue accordingly taught; but yet no such, as of right may hold them still in the course that now they are in. For as touching their profession, it is verie incident to the nature of man to be deceiued, especially in the truth of religion. Howsoever we haue a reasonable good sight in other thinges: yet in this, the best of vs all are far to seek; for anie thing that we haue in our selues to help vs withall. Neither are

we onlie to seeke heerin; but also prone to con-
beine best liking of that which is wrong. But be-
sides their owne natural weaknes and inclinati-
on, they may wel remēber, that the former daies
were such, and their own proper education with
al, that whosoever is of any reasonable confide-
ratiō, wil easily pardon (for the former time) such
wanderings vnto them. For both those things
are verie forcible to lead vs away with them;
wheresoever there is not special grace of Gods
holie spirit, both for to teach vs a better course,
& to lead vs therin. So with mē, who are al of the
Iesse-same mould, and haue al had our partes of
that other infection besides, it is a very pardona-
ble matter, in religion to haue held that course
that they did: pardonable I say in respect of our
owne natural impotencie, and inclination; and
of those daies of ignorance that were before, to-
gether with our education then, framed accord-
ing to that present time. But if we come to
these daies of ours, then is the case altered much.
For now it hath pleased the goodnesse of God,
both to giue them a more plentiful knowledge
of his wil and pleasure; and to offer vnto them a
readier direction by his holie spirit: that so they
may both see, & walk the way to his kingdome,
so much the better: which diuersitie of times &
graces considered, they may easilie resolue the-
selves, that it is no discredit vnto the, to alter the
course of their former ignorance, when as now,
their eies being opened, they haue found a better.

*Discredit to
those that
haue other-
wise taught.*

In the night it is no shame at al, to go awry: in the day time it is a fowl and stark shame indeed to hold on that course, and not to break it off with speed. Concerning those, that besides their own profession, haue also taught the same vnto others, it cannot be denied, but they haue done so much the more hurt: & that their auditors & disciples before, may charge the with great alteration now, if so they should alter their former course. Neuertheles, neither were their former doings to be denied their reasonable excuse, with al those that are indifferent: neither can they now continue on their course, but that needs they must therewithal impeache their credit, much more than if they had altered, with al that haue attained vnto the knowledge of the truth. For their former labors are the rather to be borne withal, for that being then perswaded that they were right, it was their parts indeed to commend vnto others, that which themselves did think to be needful. But that now it is rather for their credit, to alter their course (besides that other before recited, which they haue common with the rest) hence also may they gather, for that finding now that they haue done much hurt before, it standeth them vpon for to amend the same so soon as they can. The wound they haue made, it were meet that themselves should heal again. Which if they should forsake to do, howsoeuer it would stand with their credit, or not, it were verie like for to procure the an heauie iudgement in the end.

For

For the errors that they should so leaue vnco-
 rected, could not but infect many others; & like-
 ly inough so to grow on to the end of the world:
 by which time, it is not to say what heaps of ini-
 quitie might come therby. For al which they
 must needs stand chargeable, before the iudge-
 ment seat of God, vnlesse while they liue heer a-
 mong vs, they seek to amēd al their errors deliue-
 red before. In which respect August. hath left thē
 in his own example, a point of great wisdom,
 diligently retracting or calling bak again, what-
 soeuer points of doctrine he found, that he had
 vnaduisedly deliuered before, and yet notwith-
 standing as it seemeth & himselfe in the preface
 confesseth, thought no shame with it at al; as in-
 deed it was a very good testimonie of his inward
 sinceritie; & so consequently, as much to his true
 & iust cōmendation, as any thing else that euer
 he did. If it be said, that in him there was some
 further cause, for to retract much of that which
 he wrote before, both because he wrote verie
 yong; and before he was baptised in the faith of
 Christ: tru it is indeed that so he wrote: but not so
 withal, as leaueth to thē any such aduātage. For
 the questiō is not, whether S. August. or they had
 more need to retract some of their opinions; but
 whether it be meet that those should do it, that
 haue taught vnto others that, which now they
 find to be wrōg. And though it wer, yet do I dout
 much whether vpon sufficiēt aduiseiment, any of
 thē would so far vrge the ods betwixt thē, either

*Discredit
with some
more spe-
cially.*

his youth to their yeeres; or his imperfection be-
fore his baptisin, to their ripenes now) but that
they would with good wil acknowledge, rather
that it were their parts, if they haue taught any
erronious points of doctrine, with him to retract
them, thā to make any such allegation, that they
need not to do it so much as he. Those with whom
they haue held hands so long together, are either
the bishop of Rome, or his friendes abroad, for
their aduantage; or else of their own countreime-
at home, that are grown to so great misliking of
the present state. If it be the bishop and his adhe-
rents, it is but for their own aduantage, that they
conceiue that opinion of them, so to make
their losses again by the help of them, when op-
portunity should serue thē vnto it. And the more
that their estimatiō fauoreth of it, the more qui-
etly maie they be able to beare the losse thereof.
If they be of our discontented countriemen
home, the losse also is so much the lesse, for that
none such wil not mislike of them, but so far as
themselues are infected with the enchanted cure
of forrein power; & then, the more they are infe-
cted therewith, the lesse worth is the best estima-
tiō they are able to giue. Again, whatsoeuer esti-
mation is lost, either with forraign power abroad
or with hollow hartes at home; the same will be
much more required with the gracious fauour of
their natural princes; and with the true hartes of
faithful subiects; and that so much the more in
bundance of recompence, as it is of greater price

or value, to be wel thought on by natural princes, and faithful subiects, thā of forrain vsurpers, and close aides wherfoeuer.

10 The hardnesse that they account theselues to be put vnto, to the vtter aliening of their mindes from vs and our profession, retteth especially in these two pointes: first, that diuers of them are streightly handled; then, that certaine points of their religion (as they term it) are now made treason. They account themselues to be streightly handled, both in the fining of the recusants; and that certeine of that profession are put to death. Concerning both which they would not denie, but that the punishment were moderate inough, both in the one and in the other, if either they could finde, that they were so heinous offenders, as we do conceiue, & charge them to be: or else but remember, what dealings themselues haue vsed to vs, and yet do vpo lesse occasion. As touching the former they wil not denie, but that princes haue authoritie by the word of God, both to fine, and to put to death, as need requireth. They know that such as worship any strange God, or but intise others thereto; or stubbornly despise the word of God, are by the sentence of Gods owne mouth, accounted woorthie to die the death; and though it maie be, themselues do not see, that, by equitie thereof, they are in the danger of his iustice for those; yet we are out of dowl that they are, and, but that we doo alreadie know, that the blindnesse

*The hard
dealing that
they suppose
is used a-
gainst them.*

of man is verie great, we could not but woonde that they do not see it. Neuertheles, such is the mildnes of hir maiestie: and such is the peaceablenes of these daies of the Gospel; & so cold are we (the most of vs al) on behalfe of the glorie of God, that none are executed for any of those though the selfe same lawes that they vsed against vs be forcible against the, & if need were might soone be enlarged. So notwithstanding that which is done of that kind, we think there might be done much more than there is; & yet that no bodie had any iust cause to finde fault therewith. That certain points of their religion are now made treason, that so they canot suffer as in cause of religion, but of high treasō, it ought not to be so greuous vnto the, if they consider wel, either the very nature of those points that are made treason; or but the maner of our proceeding therin. For some points of their profession are of the nature, as that they are rank treasō in deed, to al the states that are in the world; & that haue they proper vnto themselues; of al the religions that are professed on the face of the earth. And this treasō of theirs that we speak of rested especially in these two points, that the bishop of Rome hath power to depose the princes & potentates of the earth, and to place in their roome whomsoever he wil; & that subiectes ought not to remain in alleageance to any whom he deposeth, but to put on armor against them. Which we take to be as rank a treason, as wicked an he

refie, & as open a way to al confusio, as any that
euer was heard of before. Neither doth it helpe
them any thing, if he were indeed as they would
haue it, the vicar general of Christ on the earth:
for that therby he might doo no more (keeping
within the boundes of his maister) but only lay
their sin to their charge, & vtterly exclude them
fro hope of saluation: princes if they gouerned il;
& subiects likewise, if they went with their prin-
ces against their obedience & dutie to God. But
as for deposing the one, or loosing the other fro
their alleageance, in those pointes we are sure
that they are not only misliked of vs, but of ma-
ny others besides, that other wayes are wel wil-
lers of theirs: In the maner of proceeding that in
this point is vsed against the ther are two points
likewise to be noted. For first as touching the
law it selfe it is in effect but certain auncient sta-
tutes that were made long since, reuiued again;
and not sought vnto, til that by many naughtie
practises & som rebellions, open forces, & slaugh-
ters contriued we were of necessitie rather con-
trained, than easilie induced, to take that order,
and that for the preservation of the whole, both
in religion and ciuil tranquillity. Then also it is
very wel known, that although they haue been
euer so faultie therin, & so haue iustly deserued
to die: yet if they can be sorrie for their practising,
& vtterly renounce and abandon the same, they
had not in such danger of death by their former
merits as in the hope and way of life, by their

*What it is
that they v-
sed towards
vs.*

new repentance, if it appeer to be vnfeined, as wel as their guiltines sufficiently prooued. The dealings that they vse towards vs, is first the rigor that they put vs vnto, when time did serue them (& yet do, where they are able) in that they raised vp persecutiō against vs in the cause of religion: then also their disloial and vnnatural practises now, to recouer their former vsurpation again. In that persecution of theirs against vs, we think they then delt, & yet do, ouerhardly with vs, for that the cause being no greater thā it was, yet notwithstanding their punishment was exceeding grieuous. The cause we think was not so great, for that commonly they persecuted vs for nothing else, but either for som tradition of their own, or else for some thing that went against the earthly estate of the church of Rome, either in the commoditie that they supposed to be du vnto it; or in the superiority that they had obtained. Howbeit, neither of these (being better considered) wil be as we take it warrant inough for the to touch vs so neer as they did. Their punishment was verie extreme, both in that they did to our persons, by imprisonment, tormentes, and cruel death: and in that they made the cause heresie, & so ouerwhelmed vs with the greatest reproch that could be deuised. Wheras notwithstanding, neither the traditions that the church appointeth, & wherof there may somtimes be had a verie good vse; nor the profite or superioritie of their prelatie, are of that importance that they may

may make them matter of death, nor heretikes
those that speake against them. When they saw
it come to that point, euen common charitie (we
think) should haue obtained thus much of them,
that neither they would haue vrged their owne
traditions so far, nor stood so stiff to their profite
or honor, but that the life of those their brethren
might haue obtained some mitigation: especial-
ly, when as the substance of christianitie maie
stand without the, as in ancient time it is known
to haue done, for manie hundred yeeres togi-
ther. The practises that they vse against vs now,
are so well known vnto all, and so grieuous (I
think) to the greater and better part of theselues
to heare of, that for so much as we doe not vse to
greeue those whome wee would perswade, it is
not needfull here to displaie them: although we
take them so farre to exceed in that kind, as that
lightly they cannot be ouermatched, with anie
such like of the former ages. But it shall be suffi-
cient for them to consider but this one point on-
ly, whether those practises of theirs be not so cō-
trarie to the ciuil state, as that they cannot stand
together; but that the establisshing of the one,
must needes be the ouerthrow of the other. If it
be so (which I think they will quickly find) then
may themselues also be able to gather, that such
execution as now is done on certaine on them,
is not onely iust, but needfull also; and such as in
no wise might be omitted, till themselues doe
grow to better aduiseement.

*That our
translations
seem so cor-
rupt unto
them, as that
they cannot
think that
we haue the
word of God
among vs.*

II That other hinderance of the lesser sort, that doth somewhat respect the cause in variance betwixt vs, is for that they will seeme to suppose (though indeede it otherwise seemeth, that manie of the are not so perswaded: for which cause I haue put this, but among their lesser hinderances) that how much soeuer we pretend to haue the word of God to direct vs in all our doinges, yet, by the meanes of wrong translations, we haue it nothing at all indeed: and therefore that it may stand with great probabilitie, that so much as we swerue from our aduersaries in those our doinges, so much also should it seeme that wee swerue from the word of God it selfe. And this heeretofore they haue but seldome, and more faintly alledged: but now of late, they haue auouched it with greater confidence, vpon the hope of sufficient ground that they haue conceived, by those quarrelling labours of maister *Martin*, and certain others of the Seminarie at Remes about the translatiō of the new testament that they haue put foorth in the English tooing. Wherin how iniurious they are vnto vs, and how farre they haue ouerslipped theselues, although it doe alreadie sufficiently appeare, both in the weakenesse of their own doinges, and in the labors of others therein (as also we trust, that so it wil yet further appeare, euerie daie more than other:) yet to help forward the weaker (and those that are not able to iudge of the tooings) by an easier way, I would wish them to be somewhat better

better aduised, what is the aduantage they seem
to haue gotten thereby, if the case so stood that
we had beene ouerseen in our translations, in all
those things that they lay to our charge; and that
they had therein attained vnto the truer sense of
the text. For though so it were, yet notwithstanding
if we come to the matter, that is, to consider
howe weightie those points of religion are,
that they would seeme to haue gained thereby,
although at the first they carrie with them a glo-
rious shew: yet in truth their aduantage would so
also fall out to be verie small, both in respect of
those places themselves, and in respect of all the
residu that they leaue vnto vs vntouched by the.
For if in those verie places wherein they thinke
they haue special aduantage against our transla-
tions, in the substance of the matter, notwith-
standing they gain little thereby; then howeoe-
uer our translators haue ouerslipped themselves;
yet doe our aduersaries get therby no sound ad-
uantage, in respect of the cause that they doe de-
fend. So likewise if those places wherein they find
fault with vs, be very fewe in respect of the rest
that they leaue vntouched, then do they both iu-
stifie our fidelitie in translating of them: and not
onely make themselves and their doctrine liable
vnto the trial of them; but also bar themselves for-
euer to laie to our charge, in so absolute maner as
they doe, that we haue not the scriptures among
vs. For vnlesse they can shewe, that such as we
haue in such sort translated, as that theselues doe
find

find no fault therewith, doe not contain the effect and substance of the christian faith (which as yet I thinke, not one of them all did euer alledge, or leane vnto for his warrant therein) it is not for them to laie to our charge (though in all those pointes we had bene deceiued) that we haue not the word of God among vs, so far as it is needfull, for our full instruction in the faith & doctrine of Christ. Therefore to let passe whether we haue rightly translated or not, let vs a little enter into the consideration of the matter it selfe, and see what aduantage themselves maie hope to haue gotten thereby. Which course if we take, then doe we finde that in their discouerie they doe charge vs two principall waies: first, with diuers things more specially by name, in the first twentie chapters; then with a pack of others together (as matters belike of lesse importance) in two of the last. We are charged by name, first of al with our inward meaning that of purpose we translate the holie scriptures falsly, in fauour of the heresies, that they suppose vs to holde, in the first chapter: then with our open and plain dealings, correspondent (as they saie) to so ill a meaning in all the rest, vnto the end of the twentieth chapter. And hitherto the method is good, and the order plaine: and therefore haue I set these things down, as they stand there. In that which followeth, it seemeth that it was not the authors purpose to digest them into a method, but onely to make the recitall of them, as they came to hand.

Neuer-

*What it is,
that they lay
to our charge
therein.*

Neuertheles; that to vs both it may appeare more plainly; what they or we haue gained, or lost by our translations, in the pith or substance of religion; it shal be good for both partes, to lay them forth in some plaine and easie method. Those doings of ours therefore that they charge vs withall, doe almost all concerne our translations: but in some pointes they charge vs, for to force the text it self. In our translations they find some faultes that concerne the wordes alone; and some that concerne the matters too. That which concerneth wordes onely, is, that we turn the ecclesiasticall vse of them, into their originall, but yet prophane signification. Vnto which the fourth chapter wholly, and a good part of the sixt are allotted. As that we call schism, diuision; heresie, sect; catholicke, generall; priest, elder; priesthood, eldership; idols, images; church, congregation; sacrament (in some places) secret; bishop, ouerseer; baptisme, washing; and some others. That which concerneth the matter rather, is, that so we translate, as tendeth chiefly to the ouerthrow or discredite of diuers pointes of their profession: and partly to the maintenance of some of our own. Those pointes of their profession, that we, as they saie, goe about to ouerthrow, doe most of all concerne matters of doctrine; but some of them tend to the direction of some part of our life heere. Those that concerne matters of doctrine, are of two sortes. For in som they may seem to seek the aduancement of

of religion onely: in others to aduance the power, and excellencie that is in man. Those that concerne the meer aduancement of religion onely, partly concern Christ himselfe: and partly, a few other holie things. Those that concerne Christ himselfe, are about his descending into hell, and are but two: one, that we seeme to impugn that article of the common Creede; the other, that we seeme to disallow of one speciall worke that they suppose was done therby, that is, the bringing out of the fathers, which were as they thinke, in *Limbapattrum*, which we by our translations seeme to discredite, both which are handled in the seuenth chapter. Those holy things that I speake of, are partly sacraments indeed, and certain other ordināces, which they would haue to be of that account. In those that are sacramentes indeed, they chiefly mislike in the one, that we partly take it clean awaie; & partly depriue it of the efficacie therof, making it woorse, or no better than those of the old law: in the other, that we take away the blessing, & do not acknowledge the reall presence that they imagin. Wherof the former of these is in the 14 the other in the seuenteenth chapters. In those other holie ordinances which are penance, confession, orders, and matrimony, the fault that they find with vs, is chiefly this, that in our translations we doe not allow them the name and dignitie of sacramentes; and in some pointes varie from them, euē in the verie nature of them: as appeareth in the 13. 14. 15. and

and 16. chapters. Those that tend to the advancement of the power and excellencie, that is in man, further than we can think convenient to go with them, partly concerne the righteousnes of man generally: and partly some thinges that are more proper to the Church alone. Vnto the righteousnes of man generally it doth appertain, that first, as touching man, they hold, both that in him there is freedome of will, as in the tenth chapter: and that he is able, both to merit fauour, as in the ninth; and to satisfie for sins, as in the thirteenth chapter; the as touching God, that it is seemely for his iustice likewise, to reward those works of man for the worthinesse of them, as appeareth in the eight chapter. Those that concerne the Church, doe partly concerne the whole together: and partly one speciall function in the same. Those that concern the whole together, are but two: one, that by other wordes we so open the name of the Church, that thereby we seeme to go against it, chapter the fift: the other that we allow not of that authoritie, that they doe think it should haue in ordaining, or giuing credit to certain traditions, as deliuered from the Apostles, as in the second chapter. Those that concerne that one speciall function, doe concerne the office it selfe: and a certain power therunto belonging. The office it selfe would they haue to be a mightie priesthood in al respects, as in the 6. chapter. And therefore are they vrgent to haue, both the termes according giuen, as the name

name of priest; to the person; chapter the first
 and of sacrifice to the deade, chapter the seuen-
 teenth: and to haue altars left them whereon to
 offer, as in the seuenteenth chapter likewise.
 That one kind of power to this office belonging
 is to helpe out of purgatorie, which we seeme
 uer much to discredite, when as those places
 whereon they build, we so translate, as though
 they ment no such thing: which matter is hand-
 led in the seuenth Chapter. Those that tend to
 the direction of some part of our life heere, are
 but two: one concerning woorshipping: the o-
 ther concerning mariage. Concerning worship-
 ping, they contend but for the parties, whome
 they would haue worshipped: and for the maner
 of worship that they would haue giuen vnto the.
 The parties are, first the saints; and among them
 especially the blessed virgin; then also images;
 wherof, this is handled in the third chapter, the
 other in the eighteenth. The maner of worship,
 which they would haue giuen vnto these, they
 apportion foorth by distinguishing betwixt two
 kindes of woorship, whereof the one they call
Dulia, the other *Latria*, both set downe in the
 nineteenth chapter. Concerning marriage, it is
 no more, but that they allowe, neither priestes,
 nor other votaries to marrie: and mislike of our
 translations, for that they leaue it free vnto them,
 as appeareth in the fifteenth chapter. For the
 maintenance of our owne opinions, that which
 they doe lay to our chage, is but verie little, and

resteth

setteth onlie in these two points: first, that we labor to establish putative iustice (as they term it) against the true inherent iustice, as they imagin, chapter eleuen; then; that in like sort we seek to establish (as it pleaseth them to terme it) special faith, vain securitie, & onlie faith, chapter twelke. Concerning the text it selfe, they charge vs with adding thereunto in some few places, as may be seen in the twentieth chapter. Those others, that in the titles that are wrapt vp together without naming of anie one of them, are these: first certain other trecheries as they terme thē, both heretical, and woorth the obseruation, chapter the one and twentieth; then also certain other faults, that are, as they saie, Iudaical, prophane, meere vanities, follies, and nouelties, chapter two and twentieth. But these two latter charges are not of anie such importance, but that if we could agree in the other, I thinke we should not long haue anie great disagreement in these.

12 So are these the principal faultes, as touching the matter, that our translations are charged withal, according as the principal author himselfe in his discouerie hath gathered them. Wherein although it must needes be, that diuers particular points are in the book it selfe, that cannot wel be specified in so brieue a collection of the whole: yet, both these are inough to condemn, whatsoeuer translations are so false as these pretend; & if these wil not serue, those other by matters that are left behind, are much more vnable,

Hh. 1.

and

*How little
cause they
haue, to find
such fault
with our
translations.*

& neuer need to come to the muster. And therefore I thought it best, to rip no further into the particulars, leauing that course to the answer onlie: but rather to make the whole trial (that do mean) by those verie points, that themselves haue thought woorthie the place of best account for this matter. And first I must needes protest thus much, that how grieuous soeuer the things are, that they lay to our charge in these our labours: yet for my part, I can now more quietly bear it (& think that others do so besides) for that themselves begin to translate (how soeuer) the scriptures likewise. For though they haue not done it, without their affections, but so fauorable as they could on their own behalfe; & with such limitation besides, as laboreth to chase men away ouer-much from the reading of it; & lastly not without great bitternes against our translations, & vs, & against the trueth it selfe: yet, notwithstanding al this, and whatsoeuer else might be laid thereunto, now that themselves doo also translate, let them find fault so much as they will. We shal better finde out the matter betwixt vs and their own doings, for the most of ours, shew witnes with vs. Hitherto it was thought by diuers, that we might haue beene charged with great matters indeed: now they begin themselves to espy, that there is litle else against vs, but quarrel of wordes. Now, as touching the things they lay to our charge, and first, as touching our purpose, or inward meaning, in translating so as we haue

hane translated, it is good for euery one to iudge
the best in al such causes: & not to be ouerhastie,
in so secret matters to giue forth our iudgement,
whē as none other, but god alone, can through-
ly know the bottom thereof. As for vs, notwith-
standing that we are vndowtedly perswaded,
that in these matters, those our aduersaries are
verie wrong: yet do we make no doubt at al, but
that diuers of them meane verie wel, and do not
wilfully go about to suppress, or yet to resist the
open truth. The same persuasion if it may please
them to conceiue of vs, we think that they maie
safely do it: and that it is not to be thought anie
more, than both the truth, and charitie too, doo
justly require. It were meet that displeasure wer
on al partes laid aside: for the wrath of man can
neuer accomplish that which is right. Concer-
ning the matter, two things there are that I wish
to be considered of them: whether those points,
for whose sakes they account our translations so
faultie, be not as yet in the controuersie betwixt
vs; and, whether these points are of such impor-
tance, as that if we should be faultie therin, they
might then account the residue of the scriptures
by vs translated, to be no part of the woord of
God. That they are in controuersie betwixt vs, it
is so euident, that I need not busie my selfe to de-
clare it: sauing onlie that one point, of Christes
descending into hel. For as touching it, there
is no question at al betwixt vs, whether he
did descend or not; so far as is sufficient for to

deliuer vs thence: but onlie as touching that manner of his descēding, which they haue set down, without sufficient warrant of the word of God (as we do take it) not refusing the trial therof by any sound translatiō whatsoeuer. As for the rest, there is no question, but that as yet they are in question betwixt vs: & that we are in conscience perswaded, that our selues haue gotten the surer side, both in the points that are in controuersie; and in the truth of the text it selfe. If it be so, then must they needs first know thus much, that they leaue the way as opē to vs, to lay to their charge, that in dissenting frō vs in their translations, they dō it to maintain their own opinions: as it is vnto them, so to esteeme & iudge of vs. During which time of controuersie betwixt vs, if needes they wil so resolutely ouer-rule the case to their aduantage, though to some of their owne fellows they may seeme to haue done stoutly and well: yet so many as are indifferent, would rather like, that first they would obtaine the principal matters, afore that euer they inuade as their owne, those other aduantages that hang thereupon. Then also themselues wil not denie, but that it is the duetic of euerie one, to take so good heed as they can that they giue no offence; neither to the Iew, nor to the Gentile, nor especially to the church of God: and, if it be the duetic of al, then is it the duetic of translators also; especially those, that haue to translate the word of GOD. For the more needful that any thing is to the vse
of

of man, the more must it be of al frequented: and the more that it is frequented of al, the more hurt doth come, if there be any danger. Fire and water, are so needful, that we cannot be without them: and therefore there commeth much hurt thereby, when they are not warily handled. The woord of life is much more needful: vnto the fountain of liuing waters, al the children of God daily resort, to draw to their vse as need requirereth. If therefore there should be any danger therein, either in the thing it selfe, by other corruption mingled withal; or for that there is not sufficient prouision made about it, for those that should resort therunto: it cannot be auoided; but that much hurt must come thereby. So our translators are not to be blamed, if hauing their choise, they forbear those wordes, out of which the deceiued may suk the mainteinance of their wrong opinions: and vse such others, as cannot so easily be mistaken by anie. Sure we are of this that the holy ghost vseth no such speech, as may iustly giue offence vnto any: & that none can interpret the holy scriptures aright, but by the self same spirit, by which they were written at the first. Which spirit, whosoever followeth, he can neuer finde in his hart, wittingly to lend forth his pen, to that which may tend to aduance any error or il: and if he could, yet should he finde no helpe in the text (being rightly taken) to bear him out. Inso much, that so long as these controuersies are vndecided, or at least,

vntil they shal find more substantial grounds to
 establish their conceiued opinions, than to our
 knowledge they haue any as yet, we cannot but
 think, that whatsoeuer want of supportatiō ther
 is to those opinions, the same is rather in the text
 it selfe, than in our translations. Concerning the
 other, that is, the validitie of those points of reli-
 gion, or whether they be of that force, or neces-
 sitie rather, that for their sakes so hard a censure
 may proceed against vs, that we haue not amōg
 vs the true word of God : I would wish them to
 consider withal, that holding so much, as them-
 selues do know, and wil grant that we do, it wil
 be verie hard to deuise, how the same might be
 brought to passe, vnlesse both we had the word
 among vs, and highly did esteeme of the same.
 Themselues I trust think no otherwise of vs, but
 that we are perswaded, that we fully holde togi-
 ther with them, whatsoeuer is catholike : if it be
 so, the matter is not verie great, if we varie som-
 what in these. Though a man want an arme, or a
 leg; yet notwithstanding he may be a man. Let
 euery one take heed to his head: if it be wanting,
 the rest is nothing, though there want not a ioint
 besides. And could but som of them be (yet at the
 last) as indifferent, as manie of them haue long
 been grieuous against vs; could they now be so
 readie to take in good part what we haue done
 wel, as long as they haue beene to take to the
 woorst, whatsoeuer left them any such aduan-
 tage; I cannot see, how it shuld com to passe, but
 that

that laying that greater part, which theſelues ac-
knowledge we haue tranſlated wel, vnto that les
wherin they ſuppoſe we haue don il, they might
ſee our wel doing ſo far to exceed that which is
it, that they need not thinke it ſo great a matter
(the truth of the text ſufficiētly ſaued) more qui-
etly to put vp at our hands the one for the other:
eſpecially when they themſelues com in to trā-
ſlate ſo late as they do: and haue the benefite of
our former labors. For ſuch (of al others) it dooth
not becom to come in ſo late with ſuch control-
ling, that ſhould haue been with the formoſt at
the work themſelues, to haue ſeen to the order-
ly proceeding of it. The ſtronger cauſe we think
ſhould haue following the greater effect. And
ſo, notwithstanding al the corruptions, that di-
uers of them lay to our charge, not after a nig-
giſh, but in liberal maner: yet neuertheleſſe, ſo
manie as ſhal more aduiſedly conſider the force
of that charge, ſhal not (we think) find anie great
cauſe to ſtand in dowl the rather for it, whe-
ther we haue the truth of Gods word among vs,
or not.

13 As for any more ſpecial treatiſe of theſe
matters, as it belongeth not to the courſe that I
haue taken: ſo is it likewiſe, both a needles thing
in it ſelfe, being ſo often, and ſo thoroughly
done alreadie by manie others; and ſuch as is
rather to be left to thoſe that are to deale in the
worke it ſelfe, than to be by a ſcanter handling
incumbred by me. Neuertheleſs, if it pleaſe them,

Hh. 4.

with

*That theſe
are not ſo
cleer on
their parts,
that for
their ſakes
onlie we are
to be denied
to haue the
word among
vs.*

with any indifferencie to consider of them, what great cause haue they, either to mislike so much as they do, of that which we do hold therein, or so inexorably to vrge their opinions, to vs? And would think, that there were some passing odds else, that they would neuer be so earnest in it. That which they holde of *Lymbus patrum*, is it so consonant to the word of God, or else but so constant in it selfe, that they may looke to draw all men with them, to be of the same opinion therein? Was it euer yet takē to be so perilous a point of doctrine, for a Christian man to build vpon the satisfaction that Christ made on the crosse to the iustice of God, that he might in no wise accout it to be in force for those that died in the faith before: as wel as for those that after succeeded: especially when as we are plainely taught, that he was yesterday, and to day, and the same for euer; that he is the lamb slaine from the beginning of the world; that there is no condemnation to any of those that are in Christ; that god is not a God of the dead, but of the liuing; that by the sufferinges of Iesus Christ the fathers also of olde were relieued, and by his stripes, made whole; and many others such like as these? The sun being gotten to the height of the heauens, or shrunk downward towards the midst of the afternoone, or gotten almost to the verie setting, dooth it not yet notwithstanding giue a cleere light vnto the east, and to al other coastes of the world besides? And shal not the death and suffering

*Lymbus pa-
trum.*

suffering of Christ, though it were long after the world began, be auailable likewise to those that are gone before, that liued and died in the faith of Christ? An attonement we know there was before, for that God dealt oft times so fauourably with man: and the same was grounded onely in Christ. And what reason can there be giuen, why they make it to stand with the iustice of God, that before the time of that satisfaction actually made, hee should haue anie fauour towards them heere in this life, as well as to vs: and yet depriue them of that fruition of it after this life, which they graunt vnto vs? And if their *Lympus* be so vncertain, what need they then to that end vrge anie such descending of Christ? That in such sort he descended into hell, as is fully sufficient in the iustice of God, both to acquite the fathers before, that otherwise should haue come thither, and to be a discharge vnto vs that afterward liue; it is a thing that is fully beleueed of vs al: if they wil go further, and set down with hemselfes, in what maner also he did it, further than the scripture doth warrant, can they not determine therein for themselfes, vnlesse they carry others likewise into the same aduenture with hem? As touching their doctrine of the real presence, knowing that already we doe beleue, that the faithful receiuer receiue not anie bare sign, but, together with the outward signe, whole Christ, God, and man, his sufferinges and merits; may not this be accounted sufficient, vnlesse we

Christes descending into hel.

Real presence.

wee goe further, to haue his presence in the verie maner that they haue imagined: which notwithstanding was not agreed on among themselues, but verie lately? The fathers before the incarnation of Christ could not otherwise receaue him; as also themselues graunt that they did not: and yet notwithstanding was that sufficient for their saluation. And, so long as they shew no further reason than they doe, why such a kinde of receiuing of Christ might well be auaileable to their saluation, and not vnto ours (especially when as otherwise we finde but one communion of saints, as well in profession, as in state of saluation) why may they not be content to admit, that this kinde of receiuing which we professe, is so much as they neede to require of vs, or els that it failed in the fathers also, that were before the incarnatiō of Christ? As for their other sacraments, as they terme them, admit they might be vouchsafed that honor in som account among them for vnities sake, if needles they would haue them so to be called: yet what reason is it, that they should so ouer-rule the iudgements of others likewise, as to account so basely of them, vnlesse in such needles and by-matters, they doe in all thinges agree with them? Freedom of will, and merit of workes, were indeed iolly matters to puffe vs vp higher in our owne estimation: but we can be proud inough without them. Sufficient for vs it ought to be, that we may be saued: let vs leaue the glorie thereof

*Their other
sacraments.*

*Freedom of
wil and me-
rit of workes.*

wholy

wholy to God, and take no part thereof to our
selues. Since the fall, there is not in man anie in-
clination at al vnto good that is of that kinde, sa-
ying onely in those that are regenerate: and that
which is in them, is not euer continuall, but som-
times verie rare, and weake likewise; and euer is
the speciall woorking of God in vs. And though
our workes that are done in faith and loue, haue
reward promised vnto them, and so consequent-
ly by promise du: yet are the best of them, on our
partes, or so much thereof as is ours, so vnperfect
and weake, that by right they could (otherwise
than by mercifull acceptance) deserue nothing
at all. And when we are sure we haue most abso-
lute redemption, fully and wholly in the merites
of Christ, what need we trouble our selues further
to search out, whether that we maie not thinke,
that our good woorkes haue in some sense me-
rited also? Traditions so farre as they doe not
swarue from the writte word, or are to edifieng, *Traditions.*
we doe not mislike: otherwise we think we haue
alreadie so much to doe that is expresly com-
maunded vnto vs, that we thinke they hin-
der vs much in the seruice of GOD, that in-
cumber vs with more. The priesthood and sacri-
fice of Iesus Christ wee account to be of that
sufficiencie in themselves, and so proper to
him alone, that we cannot yet be perswaded, ei-
ther that we neede, or that we maie, set vp anie
other: but that we must needes bewraie either
our great ignorance in the one, or that we haue
a verie

*Their priest-
hood and sa-
crifice.*

Purgatorie.

a verie slender, and ouer-bare an account of the other. Otherwise, if these will not serue: needes must we be more out of hope to get anie good, by those that are brought in by them. Howbeit, his priesthood continueth for euer; and his sacrifice once made, is a full satisfaction for all: so that we neede neuer be carefull for anie thing else to be ioined withall. As for their purgatorie, and the sillie helps that they haue allotted thereunto: we can neither stand in feare of the one: nor, if we should be distressed by it, can hope of anie releefe of the other. Of their purgatorie we cannot stand in fear, both because the scripture doth not tell vs of anie such place; and besides that, it lappeth vp all forgiuenes of sinnes, and remembrance thereof (to all beleeuers) in the death and sufferings of Christ; and that in so full and comfortable maner, that it leaueth to vs no dread at all of anie such tormentes to be afterward suffered for sin by anie of vs: and because it is so euident to all the world, that it was at the first an heathenish opinion among the Gentiles, before they came to the knowledge of Christ; and hath bene since vsed in the church of Rome as a commendious waie to get in monie, and that beyond all measure and mean. The helps that they vse to releue the souls that they suppose to be afflicted therein, can do little good, both because that nothing can be anie satisfaction for sinne to the iustice of God, but only the death and sufferings of Christ: and because that those helps of theirs

(besides

(besides that they are very weak in themselves)
are not ordeined of God to be the meanes to ap-
plie the same vnto anie; but onely the faith of the
parties themselves, wrought in them by the holy
Ghost. In their woorshipping of saints and Ina- *Woorship-
ping of
saints and
images.*
ges; there is some ods: howbeit we cannot finde
the better of them both (their woorshipping of
saints I mean) to be anie better than plaine ido-
latric: so oft at least as it goeth beyond that ho-
nor, which in the second table and fift comman-
dement is appointed to fathers and mothers; and
reacheth vnto the woorship which in the first
table, and in the first and second commaunde-
ments, is before taken vp vnto God. As also we
thinke themselves should perceiue, that, if they
doe it as a duetic that they owe vnto them; or as
a thing that saints doe like of; or to get some be-
nefit at their hands: in all these pointes they doe
but wast and leese their labour, for that they ow
them no such duetic; neither doe they like, that
they shuld offer them anie such, nor yet can help
thē in those things that they craue at their hands.
And as for their images, neither are they blessed
of God, to yeeld anie such fruit as they require at
their hands; neither should we so maintaine the
dignitie of our creation, being ordained to re-
present the person of God, to all these his crea-
tures, if we should so seruilely abase our selues
to stoks and stones, when as the Lord hath made
vs the head ouer them, not them ouer vs. Con-
cerning the marriage of those that are of the
clergie,

*Marriage
of priestes.*

clergie, seeing that both the scripture alloweth of it in al estates and degrees whatsoeuer, & that God in his wisdomē ordeined the same: and seeing that the practise of all antiquitie hath had it in continuall vse: it is a thing (we thinke) more plain, than that we may allowe anie controuersie thereof to be made. If this will not serue, let them but turne backe their eies to themselues, and but make an indifferent search, how fowl & manifold pollution hath broken forth among them, since the time that they haue abandoned marriage from their orders: and, that one thing (we thinke) will be sufficient to teach them, that herein they were farre ouershot, and haue found it true in themselues by experience (that which before they might haue learned at the mouth of the Lord) that generally it is not good, for anie estate of men to liue vnmarried; when as thereby they so quickly brought all their orders so foule out of order. As for their inherent iustice, and that (with some distempered affections, as it seemeth) they charge vs to allow of none other, but that which is putatiue, and onely faith, the substance of this matter being before specially touched, it is not needful heer to saie anie more thereof. So these are (in effect) those great matters, for whose sakes we are charged to haue translated so corruptly: and so consequently (in the iudgement of some) that wee haue not the word of God at all among vs. Whereunto would they ad but this little correction, that for these mat-

*Inherent,
putatiue iustice: onely
faith.*

ters

pers we haue it not to their good liking, thereunto could we be content to yeeld: and therewithal thinke, that we must still want all authoritie of scripture for them. Otherwise they haue sufficiently found (euen in their ruines of their own usurpation and doctrines) that we haue the scriptures among vs: as also not manie of themselues doe charge vs, but onely for these, and for a few such other besides, of such like, or lesse importance.

14 That other hinderance that is of more speciall force with them al generally, is that they haue a certain perswasion, that they cannot ioin with vs in our profession, but that so they should depart from the catholicke Church. Which thing indeede is of suche importaunce, that if it were true, it were not for anie that loued his own saluation, or the glorie of God, to ioin with vs in our religion. For there is but one Church, as also there is but one faith; and whosoever they are that depart from either of both, they cannot be of sound religion, whatsoever it is they doe professe. Therefore to examine this matter a little, first wee may doe well to searche out, what it is that maketh them to think, that, if they should reforme their profession so farre soorth as we haue done, they should then depart from the catholicke Church, and so consequently depriue themselues of eternal life: then, howe the same opinion of theirs may be amended. Concerning the former, me thinke that

*Of departing
from the
Church.*

*What it is
that maketh
thē to think
that we are
departed
from the
Church.*

*What they
imagin to be
the church.*

that the principall cause of this their perswasion is, for that they doe not rightly gather, neither what the church it selfe is: nor yet what it is to depart from the same. And then, if the groundworke it selfe be wrong, it is no maruell if the building that be set therupon, be awrie likewise. The former of them is, that in the estimation of the Church, they take not vnto them a right trial, to teache them which is the church indeede. For the leuels that they commonly vse, are especially two: one taken out of the first foundation of it; the other, the successe that since it hath had, to this present time wherein we liue. Out of the foundation of their church, they goe about to establish the certaintie of it, by two conueiances: one, from Christ vnto Peter; the other frō Peter vnto thē. For first they imagine that Christ made Peter the chiefe of all, and his generall substitute heere on earth: that he should be, vnder him, the head of his church, and haue the feeding of all that are his. Out of this they gather, that ~~that~~ onely are the church that acknowledge Peter next vnto Christ, to be their chiefe and principall head. Then doe they conceiue, that Peter was disposed to leaue this primacie with the church of Rome, and to those that should be the bishops thereof: and that for that cause he left other places, and came vnto Rome, and was Bishop there fīue and twentie yeeres. And therupon they thinke they may safely gather, that who soeuer is not vnder the Church of Rome, he also

is none of the church of god. These conueiances
do we take to be of verie little force: and so con-
sequently, no matter of substance to assure vs of
the truth of this matter. For first that Peter had
any such prerogatiue or priuacie, we find it not
set down by Christ himselfe, or by any of his A-
postles: which notwithstanding must needs haue
been done without question, if it had been true,
being, as it was, of such importance. Then, as
touching any assignement ouer from him to the
church of Rome, and to those that should be the
bishops therof, neither do we find (by vndowted
authoritie) that he euer did it: nor, if he had anie
time done it, yet that he had libertie so to do; &
that GOD would ratifie his assignment. But I
mean not to enter into that discourse, sufficient-
ly handled by many others: neither is it needful
when as our aduersaries themselues do of late so
much mislike that part of their ground-worke,
that none of them al (of anie account) can find in
their hearts, to build so much as their own credit
thereon. The other which standeth in the succes
that their church hath had, is indeed of greater
force to such a purpose: but yet notwithstanding,
such as being rightly considered, yeeldeth no al-
surance to the matter that we haue in hand. The
succes which the church of Rome hath had, re-
steth in two principal points: in continuance; &
consent of others. By continuance I mean, that
it hath not fallen backe againe to Paganisme, or
heathenish vanitie; neither yet stept aside to the

*How they
ground vpon
the successe
that they
haue had*

sect of Mahomet, as the Turks, and manie others haue don : but euer continued after a sort in the profession of the faith, since the time that by the Apostles it was deliuered vnto the. Which surely is a very special blessing of God : an euident work of the holie Ghost: and a verie good cause, why al those that wish wel to the Gospel of Christ, should haue the ancient church of Rome so much the more in reuerence for it. So cometh it to passe, that they haue not only had, after a sort, a continual succession of bishops and teachers: but also haue in som maner preserved, and hitherto mainteined both the word, and the sacraments, that Christ himselfe did leaue vnto vs. The consent also that they haue had, hath bin verie great : yet not euer a like, but sometime more, than at some other. So long as it kept the faith vndefiled; and was earnestly bent to aduance the kingdome of Christ; and would in no wise breake, but carefully mainteined the vnitie of the church : so long they had the consent of al that dwelt about them, or by any meanes could haue anie dealing with them. And that, not altogether for the antiquitie, and dignitie of the citie (because it had been of great continuance; in a flourishing estate; and was now the imperial seat:) but also, euen for the sinceritie of the faith, and for diuers excellent gifts, that god had powred vpon that church in plentiful maner. But after that (the former zeal being abated) it began to fal in loue with earthly things, & to break the
peace

peace of the church to aduance it selfe, then began manie to let down their former good liking of it: al the East churches generally; and many of the better sort in the West likewise. Neuertheles, euen then also, the greatest part of al Europe, and some others else-where besides, did cleaue vnto it: partly of themselues, for the former dignitie of the place, or for that they perceiued not how they began to slide away from the sinceritie of their profession; but especially, because of the great power that the church of Rome did after obtain, frō which they saw not how to withdraw themselues, without some present displeasure or danger. Hence commeth it, that they haue had their doinges allowed, and their opinions confirmed not onlie by manie seueral persons of best account: but also by Prouincials abroad, and by general Councils at home: themselves, or their friendes, in these latter ages, euer bearing the sway in the both. So that indeed the church of Rome hath had such successe in these parts of the world among vs, that (to our knowledge) there hath not beene the like for earthlie pomp any where else. Yet notwithstanding, this also is verie weak, wherupon to set that building of theirs: needs must it haue a faster ground, else can it neuer be able to stand. Although therefore, that in their own opiniō their church hath had a special foundation; & although it hath had indeed such successe since, as theselues do stil imagin: yet notwithstanding, when they point vs vnto the

Ii. 2. church

church, and vndertake to shew vs vndowted tokens therof, then we allow not that they should think to put vs ouer onlie to this, and shew vs no better tokens than these. We do not denie them to be of the church: but we allow not the besides of the church to be so taken in; nor these things to stand for sufficient prooffe, that anie such preeminence belongeth to them.

*That they
conceiue a
misse of vs,
when they
imagin that
we are de-
parted from
the church.*

*How this
kind of per-
suasion grow-
eth.*

15 The other point that seemeth to yeeld some part of the ground-work of that persuation, is for bicause that they doo conceiue, that to be a departure from the church, which is none indeed, after that once the trueth is tried. Concerning which matter, it shal be good to consider these two things; how this kinde of persuation dooth grow, & what inconuenience this one point of mistaking doth breed in the end. This persuation groweth most of al by the means of our aduersaries: then also by some of our selues too. Those aduersaries of ours, by whō it commeth are lightly the most cunning, and most learned of them: who seeing themselves to haue some aduantage, if they can win vs to acknowledge, or others to belieue, that we are simply or in al things departed from them, & make another peculiar church of our selues, earnestly labor, even at the first, to obtain that aduantage. Hence commeth it, that both they do so busily vrge that point, & would haue neither vs, nor others, to make (at al) anie question of it: and so readily apply to that sense, whatsoeuer they find in our writings, that doth

import

import a diuision betwixt vs. Those on our part by whom it commeth, are (most of al) those that are most zealous: who being much mooued with the manifest corruption that the aduersarie part maintaineth, and with their vnreasonable thirst of innocent blood in the quarel of religion, are by that occasiō carried so far somtime, that they do not euer speak and write in so sensel maner, but that when they acknowledged that diuision that indeed is and ought to be, betwixt them and vs (so long as they stand in such sort as they do) they may seem to acknowledge that we are altogether diuided: that we are a distinct visible church from them; and they but a sinagog, in no sense appertaining to the visible church. Whereas notwithstanding by the whole course of al our writings it is cleer again, that we do not sunder our selues from them, nor them from vs, but only in those points that are in controuersie betwixt vs: and for the rest, agree together, & acknowledge likewise, that in those we are one. But bicause that whensoever we speak of the diuisiō that is betwixt vs, we do not therewithal shew, how far we agree, thereupon it seemeth to them that we can easily be cōtent, to be altogether abandoned from them, & to haue no society at al with such a people. So commeth it to passe, that as they (vpon the aduantage) disclaim in vs, & bear vs in hand, that both they and we cannot be the members of any one, & the self same church (as in deed in som sense we cannot,

*What in-
conuenience
commeth
thereby.*

and in that sense is by vs acknowledged) so we likewise seeme vnto diuers to be in that point of the selfe-same mind with them, & as fully to disclaime in them as they do in vs; and as absolutely to hold, that both sorts of vs cānot in any sense or construction be members of one, and the self same body, especially of that which is ancient & true, & the catholik or apostolik church, as notwithstanding we are generally. The inconuenience that this mistaking doth breed in the end, is very great and hurtful to the cause of religion: but some branches thereof there be, which are common to both parties; and some that are proper to either. Common to both are these two: the inward hartburning, and grieve of mind that is betwixt vs, one towards another; and bitter contentions insuing thereon, whensoever occasion is offered. And touching the former, we need go no further, than to appeale, euerie one to his owne conscience. For there shal we finde, both that we haue an inward grieve, one towards another: and that we thinke we may (and ought) maintaine the same in the cause of religion that we haue in hand. Our contentions are so apparent, and known vnto al, that al Christendome is witnes of them. Which also are for the most part so bitterly handled, as if in religion we were vterly sūdered, one from another, & had no point of faith at al, that were common betwixt vs: to the increase of variance, among our selues, and to the great hinderance of many of those that

are

are without, and otherwise might be won to the Christian faith. Proper vnto our aduersaries it is, that, if it doo fal out in the end (as I trust it wil anon appeer) that there was no such cause in vs as deserued, so to be abandoned from the church of God: then abideth an heauie iudgement for them, that haue been so bold as to set down, that we are not of the church of Christ; & therewithal, for to powre foorth, whatsoeuer curses they had against vs. And no maruel, if they stand in such danger in the iudgements of God, when as (being so) they sin verie grieuouly both against God, & against their neighbor. Against God, for that they fight against his trueth; and abuse the place of iustice, that he hath giuen them: against their neighbor, for that so they discourage, and terrifie manie of the weake ones that are among vs; and among themselves, are the onlie cause, that manie of the simpler sort that belong vnto them, are perswaded that we are none of the church, and behaue themselves accordingly towards vs. Then also, if it should be so (as we hope it wil appeer) that we haue a better title to be of the church, thā they themselves haue: thē would their subtiltie and scarcenesse returne to them again, and conclude vpon themselves, that if we do not belong to the church, much les do they. Proper vnto vs are two others likewise, if we at any time suffer them to make such an absolute diuision betwixt vs. For so commeth it to passe, first, that by consenting so far with them

in this error, we also must stand chargeable before God, for whatsoever il fruits doo spring of the same: ratably at the least, so farre as the proportion of our fault requireth. Then also we bring our selues to needles trouble, for that it is great probabilitie with thē, that so we make our selues answerable for to finde out a distinct and a seueral church from them, from which we descend, which hath continued from the Apostles age to this present: else, that needes we must acknowledge, that our church is sprong vp of late; or, at least, since theirs. Wherein, although they could neuer be able, either to cōdemn vs, or else but to iustifie themselves: yet is it more than we need to giue them; and more, than (we think) they vse wel, when they haue it. Therefore to conclude both these points, as I said before, so saie I again, that it is no maruel if diuers of them thinke, that ioining with vs they should vtterly depart from the church so long as they do wander so far, both in determining what the church is, and what it is to depart from the same.

*A finer way
how to find
out, who
are of the
church.*

16 For amendeiment wherof, it must needs be a good & a readie way, more truly to learn what the church is indeed: and what is the vndowted departing from it. Concerning the former, it shal be needful, not onlie to consider what the church is in the whole: but also what it is in the feueral parts, that is, who are the true members thereof. Concerning the whole, there is a way, which if we take, we shal neuer be able, plainly to find

find out the thing that we seek: & yet notwithstanding determin therein the verie truth. Again there is a way, which if we take, we shall quickly find, that which is not only true in it selfe; but also carrieth such a light with it, as that easily we shall be able to perceiue the trueth of the thing that we haue in hand. The former of these is, where as we goe about to compasse those thinges, that are beyond our reach, and cannot com vnder our capacity. As namely, when we labour to find out the Church, in heauen, either in the secret election of God; or in the glorie, whereunto it shall come in the end: or on earth, by the largeness of the bounds which it hath, being spread al ouer the face of the earth. For though it be verie true, that that indeede is the true Church, which is chosen from the beginning, and which shall be glorified in the end; yet are not we able, by either of those to find out, who they are. For we cannot looke into the secret purpose of God; nor in the end it selfe, espie the end before it come: we must either haue better tokens than these, or els can we doe no good at all. So likewise the earth is so verie large, that we are not able to reach forth our knowledge vnto the outmost bounds therof: and so consequently can neuer see, what saith it is that is there professed, nor so much as whether there be anie people at all, that there inhabite. If therefore we should take such a course, as that we could not (in our conscience) set down with our selues, that we knew the Church, vntill we could

*Awaie that
will not
serue our
turne sufficiently.*

could get the view of the whole: then could we neuer resolue our selues, but needes remain vncertaine so long as we liue. And in this, our aduersaries haue (as it seemeth at the first) a iust occasion ministred vnto them, to turne aside their adherentes eies to the Church of Rome, beeing such, as for neerenes and euident shewe that it hath, may easily come vnder our knowledge; & for that manie others hang thereupon, carrieth a speciall credite withall. Howbeit, although they haue rightly espied the inconuenience on the one side: yet haue they not sufficiently holpen the same on the other. They see indeede what is the disease: but the medicine that they giue for the same, will not serue. Therefore now concerning that other waie that will serue our turne, we haue the direction already giuen, as in manie other places of scripture besides, so namely, by a speciall place of Christ himselfe, at his last going vp to Ierusalem, a little before the time that hee suffered. At what time being supposed, to leaue that point decided vnto them, before he should leaue them, hee first asked his Disciples, what opinion others had of him: and, whe that came short, what was their owne perswasion of him. Whereunto when Peter answered in the name of himselfe and the rest, that they beleued that hee was the Christ, the sonne of the liuing GOD, he plainly declared, that that was the true profession indeede: that it was not an opinion, or conceit of mans wisdom; but

The other way, that wil plainly shew forth what the Church is.

was giuen vnto them from his father in heauen: that it was the rock, and plot of ground, whereupon hee would build his Church: that against the power of hell should neuer preuaile: and that by it they should open and shut the kingdom of heauen to all the world; setting at libertie from the daunger of hell those that beleueed, and binding vp all others to eternall perdition. In which place we haue to consider, what is the faith that is so commended: and what commendation is giuen vnto it. But because to the present purpose that we haue in hand, we neede but the former of these two: therefore in the other we neede to consider no more but this now, that there is so speciall commendation giuen vnto it, as that it cannot be, but that whosoever are of the same, they must needs be of the Church indeede. The faith it selfe that is there professed, resteth in two principall pointes: one, that he was the Christ; the other, that he was the Sonne of the liuing GOD. Of which two, the latter is, with so full consent receiued of al, and so cleere from all maner of doubt among vs, and euerie point thereunto belonging, that it againe maie for this time be set aside, though otherwise in it selfe, it be as needefull as the other. And so to finde out what is the sense of the former of them, that is, that hee was the Christ, it is as much to saie, that hee was the annointed, or that verie sauiour, which before was promised vnto them. In which his annointing there are
two

two things to be considered, that he was appointed, and made able, to be our sauiour: and so consequently appointed, and made able, to be our priest; our prophet and king. Our priest, to make a full attonement, betwixt God and vs, to the purchasing of eternall redemption in him; and to the attainment of the same: our prophet to teach vs, whatsoeuer is expedient for vs to know: and our king vnder whome we haue to liue, vntill by his gouernment he shall bring vs thither. Out of which we may safely set downe, and that by the authoritie of Christ himselfe, who they are that maie be accounted the Church of God: that is, the vniuersal assemblie of those, that professe the sonne of the virgin Marie, to be the promised sauiour; by God himselfe, both ordained and enabled to saue so manie as doe beleue in him. Or, if we goe more specially to worke, those that rest in Iesus Christ alone, for the whole work of their saluation: in his priesthood for the full satisfaction of the iustice of God, both to escape hell, and to come vnto heauen; in his doctrine and scepter, to bring vs vnto it. So commeth it to passe, that wheresoeuer there be anie countries or nations, that doe professe this faith in Christ, those must wee needes acknowledge for to belong to the Church of Christ: as on the other side, whosoever they are, that haue not this faith, that those are none of the Church of Christ, whatsoeuer thing els they can pretend. So that the Church, of which we speake at this present, is that vniuersall

uerſal aſſembly or gathering together of al thoſe, whether congregations, or ſeueral persons, in anie part of all the world, that belecue in Chriſt, or profeſſe the ſame that we call Chriſtianitie, or the Chriſtian faith. Concerning the members, it maie ſufficiently appeare by this that is ſaid already, who they are that doe appertaine to that account: whether they be whole congregations, or ſeueral persons that come in queſtion. For whoſoeuer they are that profeſſe according to the pattern aforeſaid, thoſe muſt needes be very good members: and thoſe that ſwerue from it, whether more, or leſſe, are in like ſorte to be accounted, to be in the like proportion departed from the ſinceritie of the better ſort. So that in anie wiſe we muſt take heede, that in this account we meaſure not the goodnes of anie member, either in the ſecret electiō of God, for that it is vnknown vnto vs; or in the framing of the conuerſation to outward ſobrietie, or holineſſe of life, wherein we maie be verie ſoone guiled: but only that we now ſeek out, thoſe that are viſible members alone, meaſuring the woorthineſſe of euery member, by the profeſſion before ſet down, vntill that once hauing found out the truer members of the Church, we then examine among themſelues who they are, that more ſincerely anſwere their holy calling.

17 Hauing ſo found out what it is to be of the Church, and who are the viſible members thereof, now may we with leſſe labour eſpie, what it is

How to

out,

as

to depart from the same: especially, if wee take heede of this, that we vse no other tokens for to teache vs, when we are wrong, than onely that same, whereby we haue learned when wee are right. For as a sea marke on the shoare, or a beacon vpon the hill, doth by one and the selfe-same labour teach the both: so the same likewise that before is set down, is sufficient to declare vnto all, that doe walk by direction thereof, who they are that are right; and who on the other side do wander amis out of the waie. We haue therefore, first to resolue our selues, that for this matter, we will take our aim therat: then to seeke out by direction thereof, who they are that depart from the Church. That we should so resolue our selues, we haue as good reason as can be desired: for that otherwise wee maie be deceiued; but neuer if we take our aim by this. The reason, that otherwise we maie be deceiued, is, for that all thinges els whereby others do commonly iudge what is the course that they hold, are nothing els but either pointes of lesse importance, if they doe belong vnto this: or els are of some other kind, either directly contrary to it, or diuers frō it. If it be of the former, that is, appertaining indeed to sound religion, & yet neuertheles not so material, or verie needful, but that christianitie may stand without it: then, if any man depart from it, although that therein he do withdraw himselfe from the truth; yet may not that be accounted any departing away frō the Church, so long as he keepeth vnto the

*How we may
therein be
deceiued.*

the substance of christianitie. As for example, the
trueth is, that of all that were borne of women,
Christ onely was without sin: and yet, for our sin
that he sustained, and for which he had to satisfie
the iustice of God, hee was hartily touched with
the horror of death. Neuertheles; if anie there be
that cannot be as yet perswaded, but needes hee
must think it more honorable for the blessed vir-
gin (yea and for Christ himself, that took flesh of
hir) to haue been without sin, and thereupon for
his part do rather think, that by speciall preroga-
tiue she also was preserved frō originall corrup-
tion; or els doe but doubt it to be somewhat re-
prochful to Christ, that being, as he was the Son
of God, he should be so much afraid of death: al-
though that heerein he doe indeed depart frō the
truth in those two points, or at least in his weak-
nes come short therof: yet because that neither of
them is so much of the substance of religion, but
that christianitie may be acknowledged, where
nothing els but these or such like are wanting,
therefore may we not by anie equitie account a-
nie such to be out of the church, that holding all
things els besides, onely sticketh in som of these.
So likewise, if anie shuld depart from that which
hath been for a long time receiued, and yet is ei-
ther against the truth of religion, as the worship-
ping of images; or but more than the scripture
teacheth, as the altering of the Sabbath to an
other daie than was woont to be obserued: as
in the former hee were so much the rather of
the

the Church of God; so in the latter, he were not to be condemned as no member thereof, holding all thinges else sincerely. For though our selues doe like the altering of the Sabbath new, from that which was obserued of the Iewes, vnto the daie Christs resurrection: yet must we needs graunt withall, that it was somewhat more than needed: and that if it had stood as it did, it had not bene against the Christian faith, which is so much the rather to be noted, for that not only diuers of the ancient fathers in times past haue bene, but we also at this present in like sort are, a great deale too hastie to condemne in such cases, al that doe not fully accord in all points with vs. In these cases therefore, or any such like, whoe soeuer will condemn all those to be none of the Church, that are not fully perswaded as we are therein: he might soone condemne manie such, as might after be found to be the childre of God, when himselfe and his fellowes should be excluded; and besides that, in the meane season commit an vncharitable part towards those his brethren, and that which might grow to an il example for others to follow. The reason that we cannot in anie wise be deceiued, if we cleaue to the other, hangeth on two principal points: the one, that there is no other waie to the kingdome of God; the other, that it is the onely faith that is common to all, that vnto this hingdome doe appertaine. That there is no other waie than Christ alone, it is in it self so verie cleere, that it needeth

*How we may
be able soundly
to iudge
in this matter.*

no further helpe. Out of it likewise must the o-
ther verie necessarily arise, that seeing there is
none other way but it alone, therefore so many as
belong therunto must needs be of the same pro-
fession. In which respect, that which is the sub-
stance of this profession, by diuers of the fathers
of old, hath been termed catholike, and yet is so
called to this present day. For howsoever Chri-
stian churches haue at al times varied in certeine
by-matters concerning their profession; yet that
which is the very substance indeed, haue they e-
uer professed together, so long as themselues a-
bode in Christ: & thereupon acknowledged ech
other for catholiks, notwithstanding the diuersi-
tie, that in those other pointes they stil mainte-
ined. As also we see in the law of arms, that how-
soever countries & kingdoms are diuided amōg
themselues; yet therein do they agree together:
notwithstanding the diuersitie of gouernment
or lawes; and notwithstanding the mortal enmi-
tie, that otherwise may be betwixt thē. For euen
so is it in the church of God: very much diuided,
in manie matters of lesse importance; but in the
substance of christian religion, which we terme
the catholik faith, agreeing together. And as it is
in mē, & al other creatures that god hath made,
that generally al are like vnto the kind of which
they are; but otherwise varying amōg thēselues:
euen so is it in this likewise, al that are christians
holding together that which is the common
faith of al, the material and essential pointes of

Catholike

Christian religion; and yet verie often greatly diuided in other matters therunto appertaining, but not of the verie substance in deed. Seeing therefore that the substance of christian religion, and the verie effect of the whole, is to rest in Christ alone, for the whole work of our redemption (in his priesthood, for our attonement; in his doctrine, for al our wisdome; & in his kingdom, for our obedience) whosoever they are that hold the same, they hold without question the catholike faith: whosoever they are, that diminish of this, or put too any other, they dowie do that, which hath not euer been in the church of god, nor whersoever it hath bin spread, and so consequently, that which in neither of these respects, nor in any other, can truely be esteemed catholike. For whatsoever it is, that is catholike indeed, it must needs haue the testimonie of al ages, and of al christian churches: which only agreeth to that which is taught by the written woord. And whatsoever is not such, that also (to abide by) is not catholike.

*Who they
are that de-
part from
the church:
not we, but
they rather
so far as
there is
any such
thing be-
twixt vs.*

18 Now to find out, who they are that depart from the church (but so that we incumber our selues no further, than to the present businesse that we haue in hand, doth appertene) the question standeth betwixt the adherentes of the church of Rome, on the one side; and vs on the other: they plainly affirming, that we are departed from the church: we denying it, and not only claiming to haue a lawful interest therein, but al-

So pleading a continual possession, that we ne-
uer were, nor yet are departed, nor excluded fro
it. For the plainer demonstration wherof, we are
to iustifie, that of departing from the church;
there ought to be no question at al among vs:
but only, of the members thereof, who they are;
that more truly answer vnto their calling. For
we both acknowledge the holie trinitie, & three
persons therein, of equal glorie; and those three
to be but one, and the selte-same God: we both
acknowledge, Iesus Christ to be the onle begot-
ten sonne of God; and to be man of the virgin
Marie: we both acknowledge him to be the
promised Sauior; and that there is no redempti-
on in anie, but only by him: the canonical scrip-
tures we both acknowledge to be the vndow-
ted woord of God; and likewise obserue those
two sacraments, that God ordained to be in per-
petual vse amog vs: we both acknowledge, that
it behooueth Christians to mortifie the flesh,
and to walke in ho'inesse of life, that one daie we
shal be raised vp againe, and stand at the iudge-
ment seat of Christ; and, so manie as haue done
wel, shal go to fruition of euerlasting ioies, but al
the rest to euerlasting pains. So that, as touching
the profession of the faith generally, both sortes
of vs do so far agree, that neither of vs may iust-
ly account the other, to be none of the church of
God. And therefore as it was verie il done, of
those that first vrged such a separation; so like-
wise those that seemed so easily to accept therof,

*No depa-
ring from
the church
in either
of vs.*

as though that both sortes of vs could not be of one, and the self-same church generally, did vnderstand likewise. For whosoever this community of profession is, there whosoever make such diuision, they are not able to iustifie their doings therein, because that so they make an vtter separation, whereas notwithstanding in general profession they are reasonably wel vnited together, and are not sundered, but in som special matters of controuersie. But now if we come to the consideration of the seueral members heerunto appertaining (whether they be whole congregations, as national churches, or but ordinarie parishes: or whether they be but particular persons) therein may we be bolde to determin, that both are not right; but that one part, whosoever it light on, must needs be wrong. For though by their outward profession generally, we are both sorts to be accounted of the church: yet in such diuersitie as is betwixt vs, we cannot both sortes be true members of the same. If they be right, then we are wrong: if we be right, then they are wrong. Such is the diuersitie that is betwixt vs, and of so material and needful pointes, though both sorts be of the catholik church: yet is it not possible, for both sortes to be catholik members of the same. Whether of vs therefore it is, that is wrong, is now to be seen. Where first as touching them, we cannot account them to be catholike members, for two principal causes. First, because that they do professe and maintain diuers opinions,

But in sinceritie of religion, a manifest departure is found in them.

Why in them.

ons, that verie directly go against the Christian
faith that generally they do otherwise hold. For
they doo not content themselues onelie with
Christ, nor with his woord, nor with his sacra-
mentes, or at the least not so fully as we : but set
them vp other mediators in heauen; other do-
ctrines, and sacraments, on earth. And though it
may be they wil saie, that they haue not done
these things in such sort, or not in such measure
as we would seeme to charge them withal : yet
can they not denie, but that they haue done it,
and do it stil, more than we: and then, if the que-
stion lie betwixt them, and vs, whether are the
truer members, needes must we in that respect
preuaile against them. The force and power of
his annointing they impeach verie much, when
as they doo not content themselues with him a-
lone, whom the father appointed, and made a-
ble to serue our turn. Then also, because they do
so earnestly impugne the truth of religion in di-
uers pointes : and so bitterly persecute the per-
sons of those, that either professe religion sin-
cerely; or ioine not with them in al their corrup-
tions & vsurpations. For so doing, we can make
no other account of them, but that they haue
suffered themselues to be made the members of
antichrist, or mā of sin, that sitteth in the church
of God, and insolently confoundeth al at his
pleasure. Concerning our selues, they wil not
charge vs, but that we rest in Christ alone, for the
whole work of our redemption: seeking none o-

*Why not
in vs,*

ther to be mediators, or to help forth, with the attonement betwixt God and vs; coueting none other doctrines, than those that himselfe hath deliuered vnto vs; neither yet giuing ouer our obedience to other obseruations, than such as the written word doth teach vs. But the chiefe thing they charge vs withal, is for that we receiue not more, than Christ, and his Apostles in the writtē word hath deliuered vnto vs: as the supremacie of the church of Rome; worshipping of images; their miraculous presence of Christ in the sacrament; ordeining our seruice to the commō people in a toong that they doo not vnderstand; praier to saintes, and for the dead; and manie others such like as these. Concerning which, the truth is, that we doo not receiue them: and the reason is, bicause they are not catholik; but deuised or crept in of latter time, and not professed in al ages, nor of al Christian churches generally. In which one point they do vnto vs a very great, and a double iniurie: both for that they deny vs the name of Catholiks, that neuerthelesse receiue the catholik faith, both in the whole, and in euerie point; and for that they take that name to themselues, who mingle with the catholike faith, many inuentions of their own deuise, and sufficiently hold not much of the truth, that they do professe. But when we do constantly holde al the holie scriptures without exception; & al such summes of the Christian faith, as haue been gathered by the fathers of olde, and now are authentic

thentik in the church among vs (as that which is called the Apostles creed, the Nicene likewise, and that other of Athanasius) and whatsoeuer the Churches agreed on together among themselves in the foure first general Councils; and last of al, whatsoeuer at any time since, hath been ordeined by the church of Rome, or who-soeuer else, that is not contrarie to the holie scriptures: and they on the other side, haue mingled together with the catholik faith, with the truth and substance of religion, which in al ages, & in al churches hath been professed, many other nouelties besides, vtterly vnknown, not onlie to the scriptures, but also to the fathers of olde, and yet notwithstanding holde many of these, as fast as they do any thing else: let any indifferent man be iudge, whether they or we be better catholiks, and then if it please him, whether they are meete so resolutely to iudge of others, that are so far ouer-shot themselves. So for this matter we resolue our selues, that we are no seueral church from them, nor they from vs; and therefore, that there is no departing at al out of the church, for any to depart from them vnto vs, nor from vs vnto them. Al the difference that is betwixt vs, is concerning the truer members, whether they, or we, may be found more woorthie of that account. In which point of controuersie we dowt not for to preuail against them: & as for the other we allow no such question to stand betwixt vs.

*The con-
clusion*

19 Wheras therefore the case so standeth be-
twixt vs, that it were no benefite or aduantage
to vs in any respect to ioine with them in their
profession, but mo waies than one great incōue-
nience, & they on the other side by ioining with
vs should reap great benefits, & haue no incon-
ueniēce withal; wheras also such things as haue
hitherto hindered many, by better aduisement
may soon be found, to be of no such force to stay
thē: what could there be on behalf of the cōmon
cause more seemly, and in respect of their owne
benefit more circumspectly don, than so to ten-
der the vnitie and peace of the church, and their
own saluation withal, as that they would no lō-
ger stand out against the trueth, but lay downe
their affections now, & willingly submit them-
selues to the kingdom of Christ? The magicians
of Aegypt, being set on by the king, willingly
did (for a certeine time) what they were able, a-
gainst Moses & Aaron, to the discredit both of
their persons, & of the iust cause that they had in
hand: but afterward, being touched somewhat
neerer, they persisted not then, but yeelded thē-
selues, & gaue glory to God. If any of these haue
been set on, to do as they doo, it wil not acquite
the cost in thē' end: if they haue done it of their
owne accord, it is not like to scape vnpunished,
if they see not vnto it betime. The Ephramites
were of the people of GOD, and yet reuol-
ted awaie from the law, though stil they held
(after a sort) the profession thereof: and hauing
so

*The exam-
pie of others.*

so done, they so continued a long time after as a wanton, vntamed, and vnruilie heifer; notwithstanding all the most earnest warninges, that God by his prophetes did giue vnto them. But yet it is recorded of them, that at the length they turned again, smiting vpon the thigh, and acknowledging that they had committed verie shamefull things. If with Ephraim they haue so erred and stept aside, pittie it were, but they should be as readie with him to repent and turne again: especially, seeing that they haue greater prouocation now, than euer had Ephraim before. The Iewes that put their Sauour to death, and vtterly renounced whatsoeuer saluation was offered by him, did notwithstanding yeeld from among them verie shortly after, threc thousand persons at once, that diligently inquired of the Apostles what they should doe, and immediately therupon were baptised likewise. And it is not to be denied, but that manie thousandes of these also are already come in: but yet is it pittie (if it might be amended) that anie of them all should so farre haue crucified the Lord againe, and yet be so long before that hee doe repent him of it. Sainct Thomas an Apostle himselve, neuertheles doubted verie much for a time, of the resurrection of Iesus Christ: and would in no wise beleeue the others affirming the same, but vpon verie hard conditions, and such as agreed not with the nature of his resurrection. For needes would he finde the badges of mortalitie, in his glorifi-

glorified and immortall bodie: or els hee would in no wise beleue. But when Christ condescended thereto, and for the time, by speciall dispensation, allowed those badges of his mortall nature, in his immortall bodie nowe, retaining for the time his woundes: he quickly forsook his vnbeleefe, and forthwith acknowledged him to be as he was, his Lord and God. These also beleue not that the Gospell of Christ is risen again: they suppose it is either manifest heresie, or at least but some new-fangled doctrine: the auncient Christian, and catholik faith, they can in no wise think that it is. The conditions also that they require, are as hard as the others (for many of the:) such as are verie seldom found in the most glorious truth of Christ, but commonly haunt the corruption of faith, and those beggerly rudimentes of the world, the doctrines of men. But whereas God hath so disposed & ordered this matter, that they may finde it sufficiently witnessed by such things as are in credit with them, Antiquitie, & Vniuersalitie; Fathers, and Councils: the harder dealing that it is, still notwithstanding to resist this resurrection of Christ, in the Gospell restored vnto vs, and so plentifully as it is confirmed; the more is it to be wished, that our vnbeleuing Thomasses also would in some good time take vp, and at length acknowledge their former vnbeleefe, and glorifie God in this daie of his gracious visitation. Which if they doe not, but, notwithstanding al the callings of God, stil persist in their

*What hurt
it is, if they
doe it not.*

their own stubbernes against the word, or but in their light estimation of it : though therein they may so content their own pleasure, yet the issu of it being better considered, what good thinges they leese, & what ill they get, both in this world now, and after in the world to come, it wil be no hard matter to finde, that the pleasure they haue now thereof, will not counteruaile their losse in the end. For if we go no further, but onely to this, *First in this world.* that thereby they hinder theselues of much good knowledge; and of a verie comfortable freedom of spirit to serue the Lord, which as yet they neuer had, and now by the Gospell is offered vnto them: what benefite is there in all the waie that they haue chosen, to recompense their losses onely in these? When light and grace in so speciall maner is offered vnto vs, the goodnes of GOD doth not only therein tender it selfe to serue our turne, but giueth vs also to vnderstand, that wee stand in speciall need thereof, though our selues doe not see it. And then, what folly is it, to remaine in darknes, when we maie haue light: and in the bondage of sinne, when we are offered to be enlarged, and set at libertie? What oversight likewise, so much to dwell in the opinion of our own sufficiencie for those matters, that we espie not our selues to want those needful graces, whē from the Lord himselfe wee are so plainly told that we doe? To want these thinges is a greater losse, than to want whatsoeuer is in the worlde besides: but, not to take them when they are offered,

ferred, and so to want them in the midst of plenty, is not onely a bare losse in it self; but such as calleth for of others a iust reproch, and nourisheth vp in their owne heartes a gnawing worme; that, when once hir teeth are growne, will giue them no rest, but vexe them still with irksome thoughtes, for that hauing had so manie, and so fair opportunities, yet notwithstanding haue misfed them all. Where these thinges want, how is it possible that God should be glorified? And then to what purpose is it they liue? Nay, howe can it in anie wise be auoided, but that God must be verie much dishonored, and verie highly offended by such? And then howe much better had it beene for them, neuer to haue liued at all? Is it so easily granted of all, that to be cast into a dungeon, and there to be in continuall darknes, in filthy corners, with noisome vermine; or to be in greeuous thraldom by captiuitie or bondage, vnder cruel and violent tyrantes, is indeede a verie greeuous and miserable estate: and yet can it be so hardly beleeued of these, that, to abide still in their palpable darknes, whē now they may haue light inough: and to remaine in the filth and flauerie of sin, from which they maie in like sort be deliuered, is not so lothsome and greeuous as it? Are the senses of the outward man so quik in the one; and doth in the inward so little perceiue the like in the other? Whether they perceiue it or not, it must notwithstanding needes be true, that wheresoeuer such graces of God are so little regarded,

garded, there are they for the most part withheld from those despisers: & where they are withheld or kept back from them, there is nothing cleane or sound, but altogether polluted and ill, in the sight of God and man. So doe they misse of that which would haue made them verie good instruments in the Church of God, to the glorie of God; to the edifieng of others in the way of godlines; and to their own eternall comfort: and they procure by the iudgements of God, to be giuen ouer to a reprobate sense, for so little regarding their yisitation; and therby to becom in the end, altogether closed vp in their ignorance, and indurate in sin, or powred foorth to all naughtines, & that with greedines, and without any feeling. In the world to come what immeasurable glory and ioy they misse, what confusion and torments they fall into, it is not for anie toong to expresse, nor heart to conceiue. And the woonted iudgements of God doe plainely declare, that in this life he giueth some tast of his wrath in the world to come. The vnthankful Iewes that long before had beene the people of God, were notwithstanding at length cast off, and vtterly giuen ouer, as to great loosenes, so likewise to the depth of distresse, because they had so little regard to the word of life, that was offered vnto them. As also the whole world before, was (by a strange and mightie iudgement) vtterly consumed, man, woman, and child, riche and poore, bond and free (eight persons onely excepted) for that they
harkened

Then also in the world to come.

harkened not vnto Noah, that called them to repentance againe. Of which sort sith manie others might be alledged, this matter is so abundantly witnessed vnto vs, that no man may doubt but to see it once performed indeede, that it shall be easier for Sodom and Gomor in the daie of iudgement, than for those that so plainly refuse the word of life offered vnto them. And it is no maruell, though being so patient in other things, yet notwithstanding hee cannot but punish this, in the children of vnbeleefe, in most sharpe and rigorous maner. The greatest kindnes that euer he shewed to the children of men, bestowing on them his onely sonne, to be so lightly esteemed as it is, and to be had in so great contempt as it is with manie: howe can it but boad some maruelous iudgement that is to come vpon the offenders, and such seueritie, as in proportion may something answere so great iniquitie?

*A prayer for
them.*

*Our weaknes
acknowled-
ged.*

20 But thou, O Lord, most mercifull father, art he alone, that is able to helpe in this distresse. As for vs, we haue eies, and see not: we are chained vp in the snares of death, & canot get out: & being, as we are, but flesh and bloud, we are not able to vnderstand those things, that doe appertain to the kingdome of God. We are in much like case, as Adam our progenitour was, when as yet but his bodie onely was made, and had not yet a liuing soul breathed into him: at which time though he had eies, yet was he not able by them to see; though he had eares, yet was hee

not

not able with them to heare; though he had an heart, yet was hee not able by it to vnderstand; and though hee had all other partes of his bodie, yet had he not the vse of one of them all, because that yet hee wanted that liuing soule, that could rightly vse them. Or in much like case as Lazarus was, the fourth daie dead and laid in his graue, chained vp fast in the power of death, hauing no abilitie at all to come foorth, or to helpe out himselfe, vntill hee was called foorth by the word of thy power, and withal had power giuen him to come. Or as Nicodemus, not yet regenerate, or born again: who, though otherwise he were learned, and wise, yet did hee not see (any thing at al) such things as belong vnto thy kingdom, neither yet was able vntill he was borne again from aboue. But as we are (in truth) thus for to acknowledge the want that is in vs, & to take the confusion thereof to our selues, as the proper, & only portion, that is due vnto vs: so doe we again to our comfort remember, that thou art able, to make our blind eies to see; and to giue vs power to come foorth vnto thee; & to make vs able to vnderstand whatsoeuer belongeth to our peace. And this doe we find, not only in thy holy word; but also in thy mighty works: finding it plain by long experience, that thou often hast wrought, and daily doest worke such things as these, where it pleaseth thee. When as therby it commeth to passe, that euer thou hast had, hast at this present, and euer shalt haue a seede of those that

*Away vnto
petition.*

*The petition
is self.*

that glorifie thee; and in some measure studie to aduance thy honor on earth. First therefore giuing vnto thee all possible thanks for all those thy seruantes, whome thou hast lightened with the knowledge of thy trueth, and brought into the way of life (which either haue bene heeretofore, and now are past their pilgrimage heer, and triuþhing with thee in the heaues; or els do liue at this present, whersoever they are in al the world, desiring also to be with thee, and to see the glory of thy kingdome) we most humbly beseech thee to gather together to that assemblie, all those thy seruants that yet are to come in, and wander as yet in their own naturall blindnes, vntill it please thee to visit them with thy grace from aboue. O most gracious and mercifull father, hold on that course with the children of the new Adam now, that thou didst with the first Adam before. As thou hast giuen them eies and heartes, and all other partes of the outward man, in that they are borne the naturall children of men; so we beseech thee to breath into them the liuing spirite: that so their eies indeede may see, and their harts vnderstand: not onely the things of this world, but also whatsoever is expedient for them to know, belonging to the world to come; & that all the powers both of their bodies and souls together, may (in some good measure) serue to such vse, as seemly and meet for those that doe appertain vnto thee, whome by adoption thou hast vouchsafed to make thy children. And thou

etera-

eternall and euerlasting sonne of the father, who
by the worde of thy power quickenest whom-
soever thou wilt, all those which thy heavenly
father hath giuen thee, and neuer sufferest one of
those to miscarrie, we beseech thee to loose all
those that are thine, from the snares of sinne and
power of sathan: that they may effectually heare
thy voice, and be therewithal so quikned by thee,
that beeing set at libertie from the snares they
were in, and lieng bound in the graue no longer,
they come forth at thy call, and doe thee ser-
uice. Thou also most glorious and mightie spirit,
the fountaine of all our regeneration, by whome,
vnlesse we be borne again, we can neuer see the
kingdome of God, and by whom we are sealed
to the day of redemption (so manie as they by e-
ternall election thereunto ordained) we humbly
beseech thee, that as thou knowest who they are
that are thine, and in what time they are to be
called: so it would please thee, so to woork in
thē by thy power, as that whosoever are yet but
the naturall children of Adam decaied, and yet
(in the secret purpose of the Godhead) doe ap-
pertain to the kingdome of God, may when the
time of their refreshing doth come, be so renewed
and framed by thee, that they also may plainly
vnderstand the doctrine thou teachest, professe
the same, and frame their liues in some good
measure agreeable to it; and therein to their
comfort find, that they also are sealed to eter-
nall life. O blessed Trinitie: it is not in vs, to

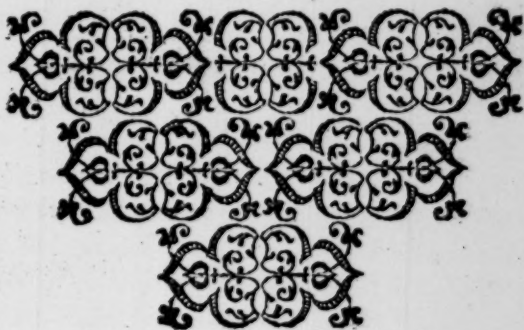
reform our selues. For both the enimie is stronger than we; and still detaineth vs vnder in his power: and we likewise haue no desire to be freed from him; and besides that, haue a naturall loathing of the waie of life. But vnto thee, O Lord, it belongeth, and to thee alone. Thou art able, both to deliuer vs from the bondage that we are in; and to make vs both to couet and to loue to come to the freedome of thy children, and to spend the rest of our daies therein. We praie not, in this respect, for the world (though otherwise we beseech thee still to continue thy woonted goodnesse to it likewise, and to all the children of men) but as thou hast more specially ordeined those whome thou hast chosen out of the world, to be a peculiar people to thee, to haue nowe the knowledge and feare of thee, and after to see thy glorie in heauen; so we humbly desire that now thou wilt so effectually call them in thy good time, and sanctifie them heere in this life, that after (by the course that thou hast ordained) they may likewise come to life euerlasting. Seeing that the Sonne is to be had in honour of all, and it is not well with the members, vntill they be ioyned vnto their head; in both these respectes, we beseech thee make haste to vnite them together: that the Sonne maie haue to sanctifie him, and to speake of his holie name; and that his members heere on earth, may so farre inioy the peace and comfort, that in him thou hast provided for

(113)
to Pacification.

for them. Graunt this we beseeche thee, most
mercifull father, through Iesus Christ thy sonne
our Lord: to whome, with thee, and the holie
Ghost, as of right appertaineth, be ascri-
bed all power, thanks, and glorie
for euer, and euer,

Amen.

~~FINIS.~~
FINIS.



*From the
Six books*

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[illegible]

Tracy C. 8

